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PREFACE

I first met Professor Doctor Father Albert Jamme (for he enjoys all those titles) in February, 1951, at the archaeological site of ancient Timna, Wadi Beihan, in what was then the Western Aden Protectorate, now South Yemen. We were members of the Second Arabian Expedition, American Foundation for the Study of Man. Dr. Jamme was Epigrapher for the 1951 season, as he had been for that of 1950, and I was one of the archaeologists.

Dr. Jamme, a member of The Society of Missionaries of Africa, better known as the White Fathers, trained particularly for work in Africa, became interested in ancient Semitic languages while pursuing his studies for the priesthood. In time he became one of the leading scholars in the world in discovering, deciphering, interpreting, and classifying ancient South Arabian Semitic inscriptions vital to establishing the history of the old South Arabian civilizations.

In 1954, Dr. Jamme accepted a post as Research Professor at Catholic University, Washington, D.C.¹ Through the years, he has poured out scholarly articles based on his studies of inscriptions in collections, as well as inscriptions he recovered during field researches: at Timna in 1950 and 1951, at Marib (in what is now the Yemen Arab Republic) in 1951-1952, at Salalah in Muscat in 1952, and in the Wadi Hadhramaut (in what is now South Yemen) during the Smithsonian Institution expedition of 1961-1962. During 1968-1969 he was in Jidda and Riyadh as epigraphical advisor to the Saudi Arabian government.

In 1972, when the Yemen Arab Republic decided to invite an American institution to conduct archaeological researches in Yemen, Ahmad A. Zabarah, at that time Chargé d'Affaires of the Republic's embassy in Washington, consulted Dr. Jamme. Dr. Jamme, in turn, suggested to me that I join him in the Yemen researches (with Carnegie Museum of Natural History as the participating institution) at the invitation of the Yemen Republic. His Excellency Yahya H. Ghehman, now Deputy Prime Minister of the Republic, then proposed that Carnegie Museum develop programs in archaeology and museology in Yemen, a land nearly unknown archaeologically. It was obvious that long-term researches in the area promised to be extraordinarily productive. Dr. M. Graham Netting, then Director of the museum, agreed, and eventually found funds that enabled Dr. Jamme and me to make a reconnaissance trip to Yemen in March, 1974.

Major support was received in September, 1974, when the Ford Foundation awarded Carnegie Museum a grant in support of Dr. Jamme's epigraphic studies in Yemen, covering the period November, 1974, through December, 1975. Those studies are the basis of the monograph that follows. The scope of this work testifies to Dr. Jamme's extraordinary productivity, and its quality adds even more luster to his name as a scholar.

It is gratifying to report that the Foundation made another grant in November, 1975, enabling Dr. Jamme to do more field work in Yemen, this time from December, 1975, into March, 1976. At this writing he is in Belgium on his way home from another successful season, and we look forward to another important report based on diligent field studies, the third in what we hope will be a continuing series of archaeological and museological programs in the Yemen Arab Republic.

Contrary to the custom of this museum, but in harmony with that in his specialized field, we did not subject the Jamme manuscript to the usual refereeing process. Among those *savants* with whom he works — those few specialists in his area of scholarship — such a procedure is considered superfluous, and we bowed to their wishes.

James L. Swauger
Senior Scientist — Anthropology
Carnegie Museum of Natural History
March 17, 1976

¹Dr. Jamme is also a Research Associate, Carnegie Museum of Natural History.

Introduction

Upon a formal invitation extended to me by the Yemeni Government and under the auspices of the Carnegie Museum of Natural History of Pittsburgh, PA, who had obtained a grant from the Ford Foundation, I returned to Yemen last October 30, 1974. May the Yemeni Government find here the public expression of my deep gratitude for its invitation. It is also a very pleasant duty for me to include in the preceding tribute Mr. Ahmed Zabarah, Counselor at the Yemeni Embassy in Washington, DC, whose initiative and constant support were instrumental in making my hope of going back to Yemen to become a reality. I am also greatly indebted to the Carnegie Museum, its Associate-Director, Mr. James L. Swauger, and the Ford Foundation for their generous help and assistance which made my trip possible.

Qâdi Ismail al-Âkwaç, Director of the Department of Antiquities and Libraries of Yemen, expressed to me the wish that I should visit as many sites as possible so as to have a general idea of the archaeological situation of his country. I wish to express my deep gratitude to Qâdi Ismail al-Âkwaç for the kindness with which he not only received me on so many occasions, but also graciously granted to me all necessary authorizations, including that of publishing my notes.

From November 4, 1974, till February 11, 1975, the day before my departure from Yemen, I was able to take eleven trips into the countryside. My travel companion during seven of those trips was Mr. Ahmed Nâjî of the Museum of Şançâ to whom I am very grateful for his assistance in dealing with local authorities and populations and also with the material of the expeditions.

Last, but not least, I wish to acknowledge my debt of gratitude to all Yemeni and American officials and individuals who contributed so efficiently to the success of my work in Yemen, and especially His Excellency Dr. Âbdukarîm A. al-Iryani, Minister of the Central Planning Organization, Mr. Ahmed Muḥarram, Director of the Museum of Şançâ, and Mr. Michael Nugent of the American Embassy in Şançâ.

Washington, September 8, 1975.

I - Marib and vicinity.

According to YARNA, sheet 5, the coordinates of Marib are 15° 25.5' N - 45° 20' E.

The site of the ancient temple Baraḥān still is as it was in 1951-1952, and the five columns still are a landmark of the countryside.

1 - The old city of Marib.

As a result of the military operations during the last war, the majority of the houses built atop the tell are no longer inhabited. Almost all the new settlements are located southwest of the tell.

Fakhry 61 (cf. FaAJY, I, p. 104, and facsimile on p. 105, fig. 48; and RyET, p. 35): MaV 18.

A squeeze was made of the text (cf. JaAGM, p. 305). As in 1951-1952, the stone is re-used upside down as the lintel of the southern front door of the house belonging to at-Tibās 2 m. above the threshold. FaAJY's note pointing out that the stone is "very high in the wall" (cf. I, p. 104) is inaccurate. The original stone placed upside down was re-cut on both lateral sides, more on the left than on the right, and the front became trapezoid. RyET's note on the stone being "brisée à droite," a detail which is not to be found in FaAJY's description, is erroneous.

Stone: 81.5 (top) and 53 (bottom) x 23.5 cm.; thickness: 19 cm.

Text: 1.1: 64 x 5.5 cm.; distance to 1.2: 0.8 cm., to the right edge: 8.5 cm., and to the upper edge: 2.1 cm. 1.2: 63.5 x 5.5 cm.; distance to 1.3: 0.8 cm.; and to the left edge: 7.2 and 5 cm. 1.3: 58.8 x 5.2 cm.; distance to the left edge: 5.3 and 3.8 cm., and to the lower edge: 3.8 cm.

1 lḥy<tt/stṛn/kbr/fyśn/br>w

2 ḥḥwtr/wsqṛ/>rbcn/klwn/mḥkkt

3 [n]ḥḥlw/<btṛ/b<ttṛ/wb/>lmqh

- 1 Lḥay<atāt [of the family] Satrān, leader of Fayśān, has built and
- 2 founded and covered four sustaining walls [which are] the enclosures of
- 3 his [pa]lm grove <Abṭar. By <Attar and by >Ilumqḥ.

FaAJY's copy is very poor, as seen by the many corrections in RyET's text. This text, however, does not include the word divider before plmgh (1.3), which is clear in the facsimile.

L.1: lhyctt, cf., e.g. JaSIME, pp. 409 A, 421 A and 424 B; see also below, appendix n° 3.

L.1-2: brw/whwtr/wsq, cf. CIH 659/1-2 in the plural; bnv is less frequently used than brv, e.g. in CIH 661/1.

L.2: klw (cf. JaSIME, p. 438 B) refers to the sustaining wall of the terrace rather than to the terrace itself. - mzkk: in his commentary on RÉS 4085, RÉS writes: "mykkt [of H. Grimme], lecture exacte contre mzkk" [of J.H. Mordtmann - E. Mittwoch] (cf. VII, p. 76). Yet, in his commentary on Fakhry 61, the same author refers to the same text, RÉS 4085, "où je lis avec Grimme m(2)kkt, contre Mordtmann - Mittwoch: mykkt, d'après lecture établie par Fakhry 61" (cf. RyET, p. 35). It is all the way around. Furthermore, in the preceding publication, the author fails to point out that the reading of mzkk was given by M. Häfner (cf. WZKM, 43 [1936], pp. 81-82) without any allusion to H. Grimme's reading of mykkt, while referring to M. Häfner's paper for the etymology of the word only. Finally, RÉS, VIII's note (p. 194 A, note 1) on mzkk being a "lecture confirmée par Fakhry 61," which comes from the last part of RyET's commentary on mzkk of Fakhry 61, is inaccurate: the reading of mzkk is certain in RÉS 4085, as can be seen on the photograph of the text published in Le Muséeon, 45 (1932), pl. 2.

L.3: [n]hlhw: the setup of the letters disproves RyET's restoration of l to the left of nhl. The present text is not identical with either RÉS 3913 or 4774. For RÉS 3913, cf. JaMAR, II, p. 67; this text is Sharaft 12: Sharaft 12 fig. 152, which also has myrt (instead of myrn, as in RÉS, VII, p. 382). The two errors of Sharaft 12, viz. the omission of dy (1.2) and mwht instead of mwrrh (1.4) are easily corrected. - cbtr, instead of wbtr of FaAJY's facsimile where w is covered with hatching; RyET's commentary remains silent on the etymology of his name wbtr. Cf. Ar Cabayturran "romarin" (cf. R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927, II, p. 90 B).

RÉS 3943, right half : Fakhry 7 (cf. photograph in FaAJY, III, pl. 44 A): MaV 64.

A block of slightly yellowish alabaster located at the southwestern foot of the tell of the old city; 246 x 52 cm.; thickness: 42.5 cm.; letter height: 7 cm.; space between the lines: 0.5 cm.

The stone, which represents a little more than the right half of RÉS 3943, has greatly suffered since E. Glaser's trip: all the edges are broken off and attempts were made to break the stone into four sections.

2 - The nāserah of Mārib.

The nāserah of Mārib greatly suffered during the last war, and the work is in progress not only to repair all damages but also to completely remodel the inside buildings.

Fakhry 74 (cf. FaAJY, I, pp. 108, 109, fig. 55, and RyET, pp. 46-49) is composed of two sections of almost equal length, MaN 7 + 11; the latex squeezes of both sections were made (cf. JaAGM, p. 306).

MaN 7: stone re-used one stone course (i.e. 31 cm.) above MaN 6 (see below, Fakhry 112 + 115); 112 x 35.5 (right) and 36.5 cm. (left).

MaN 11: stone re-used one stone course (i.e. 31 cm.) above MaN 12 (see below, Fakhry 112 + 115); 80.5 x 36.5 cm.

The text is framed by a rim on the four sides; and the height of 1.6 is about half that of the other lines. My photographs are too small to make accurate tracings. The beginning of the text is given below because of the three following reasons.

1 - Four important corrections need to be made to FaAJY's facsimile, viz. kl instead of "k(?)n" read "(b)n" in RyET (p. 46); bhrfm/3hd instead of "bhrfb-3hd" (n covered with hatching) read b(b)rfb3hd in RyET; g3on instead of n3on (the first n covered with hatching) read n3on in RyET; tnbthw instead of tnbthb (the second b covered with hatching) read tnbth(m)w in RyET.

2 - RyET translates byt "house" as "le domaine appartenant à la maison" (at the beginning of 1.2) and, seven words further, as "les individus qui y sont groupés" (p. 47). The apparent reason for such a variation is the author's translation of dhb as "zone irriguée."

3 - RyET's translation of the first pericope (1.1-2) implies a redundancy because, according to the published translation, the second half repeats the first half but in other words, viz. "Et ils ont bâti - en la première année. Et en cette (an)née s'est accompli (pour) e(u)x l'achèvement" (p. 46).

- 1 - -wbr3w/kl/grb/wmnhmt/bythmw/ykrb/bh///rfm/3hd/wtmw/hwt/hrfn/tbntb
- 2 w/w3bm/ww3w/sr3w/bythmw/yrs/tty/g3on/dh///bm/wkl/dhbn/dsr3w/bytyhmw/lhm
- 3 w/frdm/-

- 1 - .. And they built all the scabbled and hewn stones of their house Yakrub in one year, and in that very year, the building of
- 2 it [was] large. And they kept working: they raised their house Yaris with two rain collectors. And all the rain [collectors] with which they raised their two houses [are] for them
- 3 only. -

According to the text, the readying of all the stones to be used in the building of the house Yakrub and the construction itself of what became a large house took a year. After that, the workers kept working and in the process they added two rain collectors to the house Yaris which had already been built.

L.1: grb/wmnhmt, the direct complement of br3w, is in the construct state with regard to bythmw. Then, the translation of grb as "pierre brute" (as in RyET) or "unbehauen" by N. Rhodokanakis (cf. RhSLG, II, p. 42) is inaccurate because such stones are found, not made. The translation of grb as "hewn stone," as suggested by BeDGA (p. 59 in 51:55), is also inaccurate because his expression

corresponds to mnhm. In his quotation of Ḥaḡr RES 2687/2, BeDSSA erroneously transcribes grbtm instead of grbt. Finally, BeDSSA's presentation of the case of the "nouns denoting materials" (p. 31 in 27:5) is confusing and partly erroneous. In his quotation of RES 2771/2-3, the author invents wtqrm which does not exist in the text. The expression cdm/wtqrm is well known in Min; e.g. in RES 2774/2. Furthermore, the author lists an example which is totally irrelevant to the case, viz. CIH 683 (cf. also JaMAR, II, pp. 39 A, 41 B and 51), which is a small incense burner, and the words engraved on the four sides of the burner are names of incense and not "nouns denoting materials." Finally, the author lists the two expressions slmn/ddhbm and slmn/ddhbn. These two examples belong to a special class because dhb, an apposition to slm, may be understood either in general (thus, dghbm) or relating to a specified object (thus, dghbn). In the expression slmn/ddhbm (e.g. CIH 353/3), dghbm may be understood either way. But, the second way of understanding dghbm/n does not exist in the ordinary "nouns denoting materials." The absence of -n from a word in the indefinite state is certain, e.g. in Min; cf. bny/cd/wtqr/byts of RES 2789/2. But, even in Min, the use of -n is more frequent than its omission; cf., e.g. TaAM 5/2. brw/k1/grb/wmnhmt/bythmw is paralleled by Sab mhd/blq/mddhn, e.g. in RES 2651/2, a text engraved on blq, the "rock" itself; subsequently, blq came to designate a singular stone.

L.1-2: tnbthw: hw refers to bythmw/ykrb; tnbt refers to the building considered as the result of laying the stones one course atop the other, and the building grows (cf. Ar nabata "[said of a thing] to grow") by each addition of a stone course.

L.2: wcb, cf. Ar wacb and wacib "ample, wide." The adjective refers to the size of the building. The preceding interpretation underlines the meaning of bmw of L.1: not only all stones were readied in a year, but the building of the house was carried out during the same year (bmw/hwt/hrfn) and the house was large. - wzpw: z is certain on the stone. - gbon, cf. Ar jabn "a cavity in which the water of the rain collects." - dhb: for the ordinary meaning of "irrigated land," cf., e.g. JaSIME, p. 431 B. Here, cf. Ar dihbat "rain." In gbon/dghm, dhb is in apposition to gbon. - srw, cf. Ar sara'a "to raise, elevate." - bythmw: the dual refers to the two buildings ykrb and yrs.

L.3-6: mrtcdln/ynf/- - -/yrhm/dctklm and wrhhw/dmdron: Sharaff 36: in spite of its four errors, this copy has the correct name of lhyct's associate, viz. srhbol "Sarhabol" (see below, appendix n° 5), instead of rhbol (b covered with hatching and topped by a small question mark) in FaJY's facsimile.

Fakhry 80 - 85: the original text still remains incomplete although six fragments of it are known so far; FaJY has already gathered them in three groups, viz. Fakhry 80, 81 and 82, 84, 85 and 83 (cf. I, pp. 110, 113, and facsimiles on pp. 108, fig. 46, and 112, fig. 59). The text is in relief whose thickness is 1 cm.; letter height: 27 cm.; distance to the upper edge: 4 cm.

Fakhry 82 and 85 were not seen in 1952; and Fakhry 80, 81, 83 and 84 were re-cut after A. Fakhry's trip.

The initial section covered with hatching, the right extremities of the initial t, the left two-thirds of f, and the last divider of Fakhry 80 are missing in

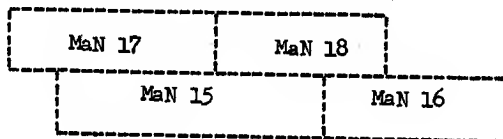
MaN 15; 141.3 x 35.2 cm.

The first two letters, the last w, and the section to the left of this letter of Fakhry 81 are missing in MaN 18; 114 x 35 cm.

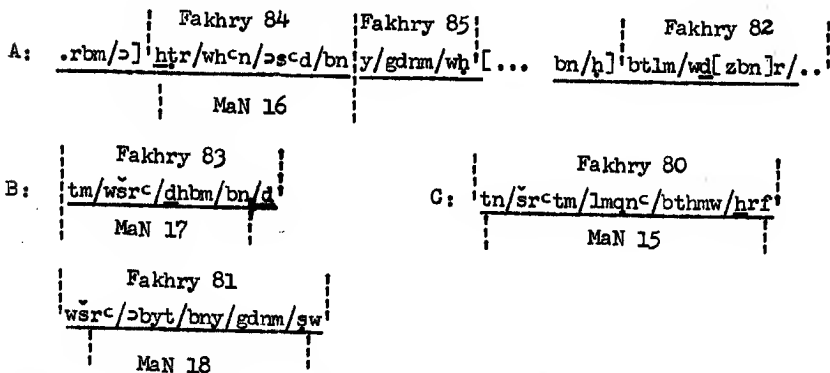
The last word divider and the second d of Fakhry 83 are missing in MaN 17; 94.2 x 34.2 cm.

The right two-thirds of the initial letter of Fakhry 84 is missing in MaN 16; 95 x 35 cm.

The four fragments MaN 15 - 18 were re-used before 1952 in the outside wall to the left of the gate as shown by the following schema:



The four stones are upside down.



The order of the last three fragments remains hypothetical.

- A: .rbm ḍA] hṭar and Haḥan ḍAscad, descendants of Gadnum, and H] ... descendant of Ha] bbtlm and of [Zabn] ar ...
- B: ...] . and the rain collectors from(?) [...
- C: ...] . a water collector for the satisfactory provisioning of their house Harf [...
- D: ...] and the water collectors of the houses of the descendants of Gadnum Saw [...

For A, cf. RyET, p. 56. This author's restoration of k as the first letter of .]rbm of Fakhry 75/1 is no more probable than that of g, d, etc. bn/p] btlm is correctly restored by RyET, but in his transliteration of Fakhry 82, the letter d should be corrected to ḍ. RyET vocalizes bbtlm as "Ḥabtalum" (cf.

Fakhry 75/2, 79 and 82 on pp. 49, 55 and 56, respectively); thus, hbt1 + m, the mimation, but the author fails to explain the unheard-of root hbt1. The name may be considered as composed of hb(b) + tlm.

C: RyET's commentary on šrtm of Fakhry 80 ends with this note: "water channels" (BEESTON SI, p. 11)" (p. 55). Firstly, "p. 11" must be corrected to "p.5;" the figure "11" comes from CIH 11, which is studied by BeSI, p. 5. Secondly, BeSI refers to RhSIG, II, p. 81, with regard to LaH's description of src. In fact, LaH's description referred to by RhSIG is that of Ar hrrt and not of src. RyET failed to check BeSI's reference and perpetuates BeSI's error. srct, plural of src, of the present text seems to summarize the expression srcw / ghbn of Fakhry 74/2 (see above, p. 4): the word expressing the act of elevating is given the meaning of the result of the work. - mqnc: the word indicates the satisfactory water provisioning by the srct; cf. Ar qānic "content" and magnac "sufficient."

Fakhry 112 - 115. - FaAJY's description of the four fragments (cf. I, p.117) is very sketchy and ends with the reference to "Fig.107" (p. 152) for the facsimiles of the fragments.

RyET's description (p. 66) is more detailed; but, instead of referring to "fig. 107," the author refers to pl. 38 of FaAJY, III, where the stones cannot be seen. Furthermore, the author states that "le trait horizontal du g [of gbt] apparaît sur la copie." What does exist is a tiny speck of ink toward the top of the fourth aslant stroke (from the left). Other similar specks may be seen at the left bottom of the aslant strokes nos. 1, 2 and 5 (from the left).

Both Fakhry 112 and 113 were re-cut after A. Fakhry's trip; Fakhry 114 was re-cut into three sections between A. Fakhry's trip and my study of the fragment in 1951, and the central section is lost.

The letters of the inscription are inscribed between two horizontal lines clearly traced on the stones, as in Ja 123.

Fakhry 112: MaN 6: stone re-used 20 cm. above ground level in the wall to the right of the gate; 110.5 x 33 cm. Letter height: 24 cm.; the upper horizontal line is 4.7 cm. from the upper edge of the stone. The section of the initial w to the right of the vertical stroke has disappeared as the result of the re-cutting of the stone. FaAJY's measurement of the length of the fragment, "122" (cf. RyET, p. 66), should be corrected to 112, viz. 110.5 + 1.5 (right half of w).

Fakhry 113: MaN 9: the stone was re-cut in two different places, viz. the whole height of the right edge (almost the whole of d has disappeared) and the last 30.7 cm. of the right extremity of the lower edge; the height of this cut-out section is 5.2 cm. (see below, Fakhry 118). Stone: 80.2 (top) and 49.5 (left bottom) x 33 (left) and 27.8 cm. (right). Letter height: 24 cm.; distance to the upper edge: 4.8 cm.; the lower extremities of sh are damaged. FaAJY's measurement of the length of the stone, viz. "89" (cf. RyET), should be corrected to about 86 cm.

Fakhry 114 was cut into three sections: MaN 10 and 12 are, respectively, the left and the right fragments; and the central part is lost.

MaN 10; immediately above and slightly to the right of Fakhry 113; 41.3 x 32 cm.; letter height: 23.2 cm.; distance to the lower edge: 5 cm.

MaN 12: to the left of the gate; 62 x 32.5 cm.; letter height: 23 cm.; distance to the lower edge: 5 cm. A squeeze was made of the fragment (cf. JaAGM, p. 306).

FaAJY's measurement of the length of Fakhry 114, "129" cm. (cf. RyET, p. 66), is about right.

Fakhry 112	Fakhry 113	Fakhry 114
[wdd>l/w>hyhw/bny;[/]'dspr/s>mw/w[.../by]tn/ygr/wkl/qrthw/w[...		
MaN 6	MaN 9	MaN 12

Fakhry
115
hw/wg]blthw'[...

Waddâd>l and his brothers, descendants of (the clan) Sâpar, have bought and [...] the [hou]se Yagur and all its upper rooms and its [...] and] its [es]tate [...]

In his commentary on the first group, RyET (p. 66) endorses J.H. Mordtmann - E. Mittwoch's restoration of CIH 29/2-3 (cf. Sabäische Inschriften, Hamburg, 1931, pp. 48-49). This restoration, however, is unacceptable because some persons, a father and his sons, cannot have built their house which >byhmw "their ancestors" had bought and possessed. Furthermore, J.H. Mordtmann - E. Mittwoch restore wh[sqr; but wh[sqr is also possible; e.g. RES 4196/2. The end of 1.2 should contain bythmw/...; bythmw is attested in 1.4, and the name of the house should be composed of at least three letters. Therefore, 1.2 would contain at least 37 letters. But, according to J.H. Mordtmann - E. Mittwoch's restoration of 1.4, the line would contain 31 letters only. A final note on 1.3 of CIH 29: the construct >by of >byhmw has the meaning of Ar >abawân "father and mother; parents;" the two names introduced by >byhmw are the same as in 1.1. Were >mdhr the grandfather of the author of the text, his name would have been introduced by >bn, instead of >w. >by means "the parents of" >sc>l, the author of the text, and "the grandparents of" the author's sons.

RyET's restoration of the verb qny before bytn of Fakhry 114 is hypothetical since the expression >sy/w>cm is attested in CIH 37/4 and RES 3858/5. >cm/w>qny is also found in Qat Ja 118/1 and RES 3962/2 (for some remarks on this text, cf. JaMAR, III, pp. 74-75); but also >cm/w>rb in Ja 119/1, and >cmw/w>rb in Ja 2457/1. RyET's restoration of the plural of qny is contrary to the SA material since the verbal form or forms following the first verb in similar expressions are infinitives. Finally, if FaAJY's facsimile of Fakhry 115 has any value, the hatching to the left of blt is wide enough to cover two letters, and not one. Therefore, a stone is missing between Fakhry 114 and 115. byltn. In Ja 736/5, -hn of bythn is the dual ending (cf. JaTIME, p. 428 B, and also BayUP, p. 54) because of the two persons bqlm/wyh>n of 1.3 who are also the subjects of >dqny which immediately follows bythn in 1.5, contrary to J.

Ryckmans, who refers -hn to mhw of l.4! (cf. Le Muséon, 87 [1974], p. 494, note 5). At the occasion of this first remark dealing with J. Ryckmans, it seems advisable to add the following note. My position toward J. Ryckmans is clearly defined in these words: "les expédients malhonnêtes et les argumentations trop absurdes pour être sincères auxquels l'auteur continue à avoir recours, m'incitent, par le dégoût qu'ils inspirent, à me désintéresser de sa prose jusqu'au jour où il se décidera d'agir en honnête homme" (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, I, Berlin, 1971, p. 121). The situation described above has not changed unfortunately. The remarks printed in this volume on J. Ryckmans' theories, although numerous, were limited as much as possible and written for the benefit of the reader. Many, many other remarks on the SA publications referred to here should have been added; they were omitted voluntarily because they would have increased the size of this publication beyond normal proportions.

Fakhry 118 (cf. FaAJY, I, p. 117: "(167)," the facsimile on p. 152, fig.107; and RyET, p. 67): MaN 8.

MaN 8 is re-used in the stone course immediately above MaN 7 (see above, p. 4) and more precisely above brw/kl/grb/wmnh of l.1 of MaN 7/1. The upper left corner of MaN 8 fits the cut-out section of the lower right corner of MaN 9 (see above, p. 7). Text in relief of 0.9 cm.; letter height: 27 cm.; distance to the upper edge: 3.8 cm. A latex squeeze was made of the present text (cf. JaAGM, p. 306).

Geukens 8 (cf. G. Ryckmans, in Le Muséon, 70 [1957], pp. 98 - 100 and photograph in pl. 1). In 1974, I photographed the two extreme sections which were lying on the floor in a corner of the nāṣerah.

The name of the author's father is yhcn "Yuhac'in," instead of yqcn.

Ja 2828: a whitish sandstone which was re-used in a small window in 1951 but is now in the wall; cf. tracing in pl. 1. - MaN 32.

Stone: 64.5 x 22 cm.; letter height: 17.9 cm.; distance to the upper edge: 2.5 (right) and 3.5 cm. (left).

yd]c>l/drh/mlk']/sb>bn/...

Yada]c>il Darh, king of [Sabab, son of ...

This new Sab king belongs to the period posterior to the reign of smh<ly/drh whose name appears in Gl 1675 which was published by K. Mlaker in 1943 (cf. Die Hierodulenlisten von Ma'in, p. 85). H61SH publishes the photograph of the text in pl. 15 and deals with the inscription (pp. 65-66) without any reference to K. Mlaker's book, but with reference to RES 3653 (p. 65, note 132), which reproduces the information given by GrGSt (p. 22 B). The king smh<ly/drh is also attested in Ja 2848 ah/4 (see below).

Gl 1675 and the present text have in common the formula composed of the royal name followed by mlk; this similarity justifies the restoration of sb>bn/... in the present text. According to my chronology, the present text could be dated of about 400 B.C.

Ja 2829: re-used in a wall of the nāṣerah; known only through a photograph taken in 1974; cf. tracing in pl. 1. The letters are in relief and

very large: they occupy almost the entire height of the stone course; thus, about 30 cm.; tracing in pl. 1.

...] krb [1 ...] Karib [1.

Same palaeography as that of Geukens 8.

3 - Private collections near Mārib.

a: Qāfi cAbdulrahmān al-Yūsufi: Ja 2830 - 2832.

Ja 2830: upper right corner of a plaque of yellow-reddish alabaster broken into two parts; cf. tracing on pl. 1.

Stone: 22.8 x 16.8 cm.; almost constant thickness: 7.3 cm. Letters in relief of 0.2 cm.; letter height: 4.3 cm.

← ...] rlb 1 Ilra [...
→ ...] bn 2 ...] ban

rl: there are too many possibilities of restoration; e.g. rlrb (e.g. Qat Ja 2373), rlrb (e.g. CIH 528/1), rlrbn (Qat Ja 274/2). - bn is most probably the end of a name. - The thin white line above and to the right of the text in the tracing indicates the difference of level between the narrow frame of the inscription and the surface of the plaque. - The two ornamental designs are very damaged and represent ibexes, viz. the left side of a kneeling ibex on the right, and the front view of the head of another ibex in the frieze.

Ja 2831: a grayish sandstone re-used in the water channel near the pump in the garden; cf. tracing in pl. 1.

Stone: 53 x 19.3 cm.; visible thickness: 22.5 cm. Letter height: 13.5 cm.

...] ml / wbl / yd [c=1(?) ...] m and by Yada [c=il(?).

About the lower fourth of the letters (except w) is missing. - m may belong to dt/bmym (CIH 423/3-4), dt/bcdnm (RES 4804 + 4800 B), dt/...m (RES 4797/1-2), lbbm (HbDSP 2/2). These four texts are boustrophedon and mention the dedication of buildings and/or persons. - yd [c=1 either is the last name of the final invocation (CIH 423/4) or is followed by /wb/smhcl/ywtc=mr (RES 4804 + 4800 B), /wb/ytc=mr/wb/krb=1 (CIH 961/3; for some remarks on this text, cf. JAMAR, II, p. 29), /wb/ytc=mr/wb/a a personal name other than that of a mukarrib (Fakhry 69/3). The final invocation to which the present text belongs may begin either with bcttr (e.g. CIH 423) or balmgh (RES 4797/2). For HbDSP 2, cf. PIPISA, pp. 261-262 and two partial photographs on pl. 18 d and e; and JaPSAP, pp. 115 - 117. It is to be hoped that the photographs of the text will be published some day so as to make possible the reading of the third personal name of l.1 and the proper name (probably of a deity) before the invocation to yd [c=1 in l.2.

Ja 2832: a tombstone lying on its left side and re-used in the same water channel; the left edge of the left side is cemented into the channel and about the left half of the same side is covered with moss; cf. tracing in pl. 1.

Stone: 87.3 x at least 29.5 cm.; maximum thickness: 24 cm. The text is engraved immediately below the upper edge; l.1: 18.5 x 4.5 cm.; l.2: 16 x 4.5 cm.; distance between the two lines: 1 cm., and from the text to the right edge: 5 cm., and to the cavity below: 2 cm. The cavity, where there used to be in relief the head of the deceased, now completely destroyed, is 25.3 cm. long and starts 5 cm. to the left of the right edge; the left edge of the cavity is hidden by the cement.

šrh[c]tt 1 Šarah[ca]tat
drh>l 2 [of the family] Darah>il.

šrh[c]tt, e.g. CIH 114. - drh>l is a well-known personal name in Qat (e.g. AM 60.744/1; cf. JaMAR, II, pp. 126 - 127) and Sab (e.g. JaSIME, p. 412 B); the name is also attested as a clan name in Qat (e.g. RES 3896, n° 14)..

b - Ja 2833: a tombstone seen near the house of Mohammed Šejmān located south-east of the city of Mārib; cf. tracing in pl. 1.

Stone: 57 x 28.7 cm. Text: 22 x 4.5 cm.; engraved between the upper edge and the cavity where the head of the deceased was in relief. Cavity: 17 (top) and 9 (bottom) x 30 cm.; depth: 5 cm.

šlym/bn/crgn Šulaym, son of Cārgān.

šlym, cf. šālm in RES 3061. - crgn, e.g. Sab (cf. JaSIME, p. 416 B) and Qat (e.g. TC 3002).

c - Near a tent located at a place called "Qaryat wamahall Āl Matannā," south-southeast of Mārib; Ja 2834 - 2837.

Ja 2834: a grayish sandstone; the lower half of the right side has been re-cut; cf. tracing in pl. 1.

1 whtrh/dn/wt'n'
 2 [n/]bcly/wtn/nhlh/pr
 3 b^{1r}tm/nhl/dnzhtn/wt
 4 cn₁/w^{cw}qhw/hdlw/fn
 5 [w]t/tsqyn/nhlh/gfr
 6 [r]by/rnm/fnwt/bn/>gl₁n₁
 7 nn/wbn/qny/>hdm

- 1 And was furrowed [this] boundary
- 2 against the boundary of the palm grove Har-
- 3 batum, [which is] the palm grove of (the clan) Nazhatān. The boun-
- 4 dary and its bend have remained behind the ca-

- 5 [n]al [which] irrigates the palm grove Gāfir
 6 [which] Ranam [has adminis]tered, [viz.] the canal [which lies] be-
tween the gar-
 7 dens and the property of Ḥādam.

L. 1: htrh, cf. Ar taraha "to make a light incision," and tarh "light incision." The verb is in the passive voice and refers to the furrow made in the ground, which makes the boundary. - wtm does not indicate the stone itself supporting the text, but rather the boundary itself.

L. 2-3: hrbtm, cf. the Qat proper name hrbt in RÉS 851/3 (cf. JaMAR, II, p. 55) and dmhrbtm, the name of a house in Ga 67/3-4 (see below, appendix n° 2).

L. 3: dnzhtm, RÉS 3951/6 and 7.

L. 3-4: wtm (l. 3-4) and fn[w]t (l. 4-5) and fnwt (l. 6) are not determined by the article -n because the context does not leave any doubt as to the identity of those two words. The same feature is found in Lih, e.g. JaL 133; cf. JaMAR, VII, p. 101: "the author was free to omit the article when the object was so well defined or known that it could not be missed or misunderstood."

L. 4: cwq, cf. Ar cawq "a place of bending of a valley to the right or left." - hdlw, cf. yhdl in CIH 380/6. The verb may be translated here "to remain behind."

L. 5: tsqyn, CIH 657/3.

L. 6: [r]by, cf. in Qat the verb (e.g. RÉS 4932/5) and the personal noun (e.g. Ja 852/6). - rm, e.g. Ja 2715 a. - bn, as in Qat Ja 2361/10. The preposition is repeated before each of the two parts between which the fnwt runs. The translation of the second bn is not necessary.

L. 6-7: ḡnm is either a proper name or the plural of gnm (cf. gnt, plural of gn in Ja 2152/4). The second interpretation is retained here because "gardens" are easily recognizable by any reader of the text.

L. 7: ḥdm, cf. Ar hadama "to eat."

Ja 2835: a slightly yellowish sandstone broken on both lateral sides; cf. tracing in pl. 1.

← 1 ... /mkr]lb/sb>/wlh][...]

→ 2 ...]b>n/bn/w][...]

1 ... unifi]er of Sabab, and Lah][...]

2 ...]b>ān, spn of W]...

Palaeography makes it possible to restore mkr]b in l. 1. - For the interpretation of mkrb, cf. JaMAR, I, p. 6 and note 24 (p. 32). - lh: too many possibilities of restoration are equally possible; cf., e.g. lhdn, a family name in CIH 371/1. The root lhb is also known in SA onomastice; cf., e.g. ḡlhb in Ja 2771 y. - bn: many restorations may be suggested; e.g. lbn in Ja 2099 b.

Ja 2836: upper left corner of a plaque of slightly yellowish sandstone; the

frieze was made of bucraniums; cf. tracing in pl. 1.

.../b[ln,w/d[... ..., so[ns of Da[...

The original text probably was a boustrophedon. - bnw as the plain writing of the plural of bn is attested so far in the late texts Wādī Maʿsīl 1/1 and Ga 1/1.

Ja 2837: a whitish sandstone with a fragmentary inscription engraved on two adjoining sides; of. tracing in pl. 1.

...[w'n'/m[d[///[r'n/,'h'qn'y'[...

...[wān Madraṇ, dedicated to [...

mdrn is known as the name of a month in Sharaft 18/2. The name has nothing to do with mdrn of CIH 541/90 and Murayḡān/7, which is the transcription of a NA name. - hḡny could be restored either hḡnyw, hḡnyy or hḡnyt, if needed.

4 - al-ʿAmāyid al-ʿulyā.

The ancient site of al-ʿAmāyid al-ʿulyā located south-south-east of Maḡram Bilqīs is composed of a tell (about 20 x 10 m., and about 1.50 m. high) and, to the south, a row of four standing columns. A fifth column, the existence of which is certain between the two remaining columns in the east, is missing.

The row of columns, as E. Glaser stated (cf. HBIQT, p. 23, on G1 621), is oriented east - west, as is the tell itself. The columns are made of the same material as those of Maḡram Bilqīs and al-ʿAmāyid; it is, therefore, difficult to understand why E. Glaser claims that they are "nicht schön" (cf. HBIQT, 1.c.).

RÉS 4782: text engraved on the eastern side of the eastern column, as already stated by E. Glaser (cf. HBIQT, 1.c.); of. tracing in pl. 1.

Eastern column: 55.2 (eastern side) x 51.8 cm. (southern side); height: 3.25 m. - Text: length of the lines: 26.5, 39 and 35 cm.; distance between the lines: from 1.6 to 2.6 cm.; engraved at 2.03 m. above ground level. For the text, cf. Le Muséon, 69 (1956), pp. 104 - 107.

5 - The main dam.

A - The southern sluices.

The southern sluices of the main dam did not suffer any major damage since 1951 - 1952 most probably because it would be very difficult to remove the hewn stones from the masonry work.

RÉS 2651: G1 513: Fakhry (44) (cf. FaAJY, I, pp. 69 and 84); cf. tracing in pl. 1.

As indicated by RhSLG (II, pp. 100 and 101), the text is engraved on the southern side of the northern rock supporting the construction and toward the eastern exit of the sluice. The text is located about 8 m. above the ground level of the exit.

The upper half of 2 of sba (1. 1) is still on the rock. - mhd/blq/madh (1.2) means "has dug the balag-rock of the exit" (see above, p. 5). RhSLG's rendering of the expression, which is reproduced in RÉS 2651 (cf. RÉS, V, p. 23), is not a translation, but a complete commentary, almost a complete description of the sluice; cf. also the commentary on Fakhry 74/1 (see above, pp. 4-5), and CIH, III, p. 61.

The symbol in the form of a SA d introducing an inscription is well known; e. g. CIH 540. It flanks the beginning of RÉS 4229/1-2. The same symbol should also be identified at the right of both RÉS 3954/1 and G1 1450/1, where b was read instead of d by E. Glaser and ScSIVF (II, p. 11), who further considers b as the first element of the strange name bamhkrb. Incidentally, it is to be regretted that ScSIVF did not publish the photograph of G1 1450 because more letters might be read than those given by the editor's decipherment.

RÉS 2651 bis: G1 514: Fakhry (43) (cf. FaAJY, 1.c.): same text as RÉS 2651; engraved on the northern side of the southern rock (cf. also RhSLG, 1.c.). As RÉS 2651, the present text is about 8 m. above the ground level of the exit. The present text is, thus, facing the other, as clearly stated by E. Glaser: "auf dem gegenüberliegenden Felsen, genau gegenüber von [G1] 513" (cf. RhSLG, p. 98), but RhSLG's sketch on p. 101 locates the text much too far to the west. RÉS 2651 and 2651 bis are identical, except for the symbols which accompany the second only.

RÉS 3959: a brownish sandstone broken into two parts and about 10 m. to the left of, and below, RÉS 2651.

The text of RÉS 3959 is the section engraved on the left section of the stone, with the exception of a few letters at the beginning. The right half of the stone and the whole 1.1 of the left section are very damaged, but it certainly is possible to read many letters engraved on the damaged sections of the stone. I hope to publish a more complete text than RÉS 3959 after studying the original and taking close-up photographs of it.

CIH 384 bis: . + CIH 384 + . + RÉS 2653 + RÉS 2657 + .; cf. tracing in pl. 2.
a - CIH 384: a yellowish sandstone re-used two stone courses to the left of, and above, RÉS 2653; 71.5 x 23 cm. - E. Glaser states that this text "scheint zu (G1) 518 [RÉS 2653] zu gehören. Buchstaben, Form und Grösse und Stein derselbe" (cf. GrKFG, p. 74 on G1 519).

b - RÉS 2653: a grayish sandstone (40 x 25.5 cm.) re-used in the southern wall about 40 m. west of RÉS 2651; Fakhry (47) (cf. FaAJY, I, pp. 70 and 84). Letter height: 20 cm. - Hal 676 and Fakhry (47) have the initial 2, and the first copy of the text is correct. GrKFG (p. 74 on G1 518) simply refers to CIH 869, which endorses Halévy's copy. In his study of the text, RÉS (V, p. 23) selects Fresnel's copy, which has an initial d without the right vertical stroke; therefore, RÉS's restoration of the beginning of the

text, viz. "m>hdm" which should be corrected to "m>h_{dm}," cannot be retained. Note that RÉS (VIII, p. 189 B) mentions under m>hd "2653, [1]." In this publication, the brackets do not indicate a restoration but, as the author puts it, "un complément apporté par la rédactrice" (p. 15). Such a claim in the present case is inaccurate because the word is copied from RÉS, V. RÉS 2653 contains one line only, contrary to RÉS, VIII, who refers to l. 1. Finally, CIH's restoration of hdm to gm>hdm (cf. III, p. 221, in CIH 869) is based on the author's understanding of hmtm restored at the end of the text as "oppidum." G. Ryckmans restores hr to hrtm in RÉS, V, pp. 23 - 24, but, later in Ryck (p. 25), to hmtm on the basis of CIH 366 without any reference to CIH (p. 221) who, as stated above, had already suggested the same restoration because of the same CIH 366.

o - RÉS 2657: a grayish sandstone re-used in the northern side of the same wall; 39.5 x 24.6 cm. The beginning of the text is correctly read in Gl 528: mtm (cf. GrKFG, p. 75).

The text of CIH 384 bis reads as follows:

	<u>CIH</u> 384		<u>RÉS</u> 2653		<u>RÉS</u> 2657		
...	<u>/yw]</u>	<u>m/rsw/</u>	<u>dlmqh/b</u>	<u>[cl/..(?)</u>	<u>dm/whyc/hr</u>	<u>mtm/grwh/whwtb/c</u>	...
...	<u>wh</u>	<u>en</u>	<u>he</u>	<u>was</u>	<u>the</u>	<u>priest</u>	<u>of</u>
	<u>dlumquh</u>	<u>ma</u>	<u>[ster</u>	<u>of</u>	<u>..(?)</u>	<u>dm</u>	<u>and</u>
	<u>has</u>	<u>built</u>					
<u>as</u>	<u>inviolable</u>	<u>Sirwāh</u>	<u>and</u>	<u>has</u>	<u>established</u>	<u>.[...</u>	

The expression ywm/rsw/deity/d + name of a temple is well attested in the Sab onomastic lists (see below). - dm: two or three letters are missing. - For hyc/hmtm, see below, the commentary on CIH 366 and 366 bis.

RÉS 4416: a grayish sandstone re-used upside down three stone courses below and to the left of RÉS 2653; cf. tracing in pl. 2.

Stone: 84 x 22.5 cm.; the length of the stone given by FaAJY (I, p. 70), 50 cm., is hard to understand. The right side of the stone has been recut. Letter height: l. 1: 3.5 cm.; l. 2: 7 cm.; each line of the text is engraved between two parallel lines clearly traced on the stone and a third one runs through the horizontal axis of the letters, as in Ja 127. L. 2 is Fakhry (48) (cf. FaAJY, I, pp. 70 and 84).

...	<u>hmr]</u>	<u>rhm</u>	<u>[w]</u>	<u>/mrh</u>	<u>(m)</u>	<u>[w/...</u>	<u>...gr</u>	<u>...</u>	<u>tt</u>	<u>/...</u>	1	
...	<u>tt</u>	<u>/bn</u>	<u>sqn</u>	<u>[</u>	<u>tyln</u>	<u>/hwm</u>	<u>dlw</u>	<u>/strw</u>	<u>bdn</u>	<u>wtfn</u>	2	
1	...	has	[vouchsa]	fed	to	them	th(ei)r	lord...				
2	...	tat	son	of	Sacqan	[of	the	family]	Taylan	the	residents	who
		written	in	this	ordinance.							

L. 1: about the lower third of the letters is still on the stone, but many of them are too damaged to be identified.

L. 2: tyln is known as the name of a valley in Ga 20/8 (cf. JaMAR, I, p. 56).

CIH 437: Fakhry (49) (cf. FaAJY, I, pp. 70 and 84): a grayish sandstone located 2.67 m. and three stone courses below and to the left of RÉS 4416; 103.5 x 27 cm.; the length given by FaAJY (p. 70), "150 cms.,"

is exaggerated.

GrKFG (p. 74 on G1 521) notes that E. Glaser's copy has dbh. - My photograph is too small to be drawn; the letters of the text are of the same type as that of CIH 384 bis.

RES 2650: Fakhry (46) (cf. FaAJY, I, pp. 69 and 84; and the photograph in PIPISA, pl. 18 a): about 10 m. below and to the left of the preceding text; engraved on a section of the rock which had been polished for the purpose; this section is marked in the tracing by a stippling; cf. tracing in pl. 2.

Contrary to FaAJY's facsimile (p. 84), only smhcl/y/nf is damaged; and contrary to RES (V, p. 21), Hal 678 is Fresnal 13, not 12, which is RES 2650 bis. For PIPISA's study of the text, cf. JAPSAP, pp. 155 - 162. For the translation of mhd/bldq/ mshdn, see above, p. 14.

RES 2650 bis: a text engraved in the rock 162 cm. above and south of the flat top of the wall of the outlet located at the western end of the sluice.

L. 1: 166 x 17.5 cm.; l. 2: 173.5 x 18 cm.; symbols: 29.5 x 11.2 (right) and 20 x 10.5 cm. (left). The engraving of the text is perfectly preserved. The difference between RES 2650 and 2650 bis lies in the left extremities of the lines:

in RES 2650: -/mkrb/s (1.2) bd/-

in RES 2650 bis: -/mkrb (1.2) sb/-

Cf. also the last three remarks on RES 2650 (see above). - The wall of the outlet is 6.45 m. wide and flat at the top; it is well in view in Archaeological Discoveries in South Arabia, Baltimore, 1958, p. 126.

RES 2655: Fakhry (45) (cf. FaAJY, pp. 69 and 84): a grayish sandstone re-used almost at the southern extremity of the eastern side of the wall of the outlet mentioned above.

At the southern end of that side, there is at least one stone protruding from every two stone courses as if those stones were intended to serve as the rungs of a ladder. The present stone is one of them. Two large fragments have been broken off rather recently on the right side of the stone. FaAJY's facsimile still shows the whole text.

RES 4420: a text engraved on the rock itself 142 cm. below and to the left of the preceding text; it almost is above the center of the flat top of the outlet mentioned above; cf. tracing on pl. 2.

L. 1: 14.5 x 7 cm.; l. 2: 19.2 x 8 cm.; and l. 3: 38 x 9.5 cm.

The text is complete and was correctly read in G1 533 (cf. GrKFG, p. 75); all the dots added by RES (VII, p. 226) to both ends of l. 1 and 2 and to the end of l. 3 must be suppressed. E. Glaser's remark, "sehr schwer leserlich" (cf. GrKFG, l.c.) applies to l. 1 only.

<u>hbn</u>	1	<u>Habbān,</u>
<u>mqtwy</u>	2	<u>strong man of</u>
<u>mrtadm/dshr</u>	3	<u>Martadum, him of (the clan) Sāhar.</u>

W.W. Müller translates mqtwy of DJE 22/1-2 as "Dienstpflichtige" (cf. NESE, I, p. 117) and mqtwy of CIH 140/1 as "Dienstverpflichteter" (cf. ATON, 34 [1974], p. 414). The author states that "der Form nach ist mqtwy eine von der Amtsbezeichnung *mqtw abgeleitete Nisbe" (cf. NESE, I, p. 118). This is true only according to his etymology of the word, viz. mqtwy is derived from the Ar root qtw. If such is the case, the nisbah ending makes difficulty; the participial form of the verb alone suffices and the -y ending is superfluous. It is precisely that final -y, which belongs to the normal form of mqtwy, dual mqtwyy, which suggests the derivation of the word from qwy; cf. Ar qawiya, 1st and 8th forms "to become strong." The word may be better translated "strong man" than "high official" (cf. JaSIME, p. 441 A); a "strong man" can be applied to any individual at the service of either a prince, a king or even of an ordinary person, such as Martadum of the present text. The reason why W.W. Müller declares the etymology of mqtwy from Ar qtw more probable than from Ar qwy seems to be that the first verb might have been borrowed from SA. The Ar root qtw is used very rarely and with a unique meaning, viz. "bene famulatus fuit et servivit regibus et proceribus" (cf. A. Freytag, Lexicon arabico-latinum, p. 489 A). On the one hand, the preceding meaning fits very well the situation of mqtwy in SA texts and, on the other hand, mqtw, the defective writing of mqtwy, is attested only in more recent texts (e.g. Kawkab 3/1 and 4/2. mqtw of Ja 673/1 is a second personal name (contrary to JaSIME, p. 179 B and 441 A); cf. Min mqtw in Ja 2266. It is thus quite possible that the true derivation became less and less evident and assured and that the word was finally ascribed to the otherwise unknown Ar root qtw.

B - The northern sluices.

During my work in Mārib in 1951 - 1952, I recorded and photographed the two important texts CIH 540 and 541, and my notes and photographs were published by J.M. Solé Solé in his booklet entitled Las dos grandes inscripciones sudarébicas del dique de Mārib, Barcelona, 1960, pp. 41 - 43 and pl. 1 - 7 (CIH 540) and 8 (CIH 541/28 - 98).

When I revisited Mārib November 4, 1974, I did not see the huge column with Abrahā's text, CIH 541, but I recognized MaM 5, the stone bearing the lower third of CIH 540, the text of Šarhabōil Ya'fur; a photograph was taken of l. 77-89: MaM 5 C. Nearby were two other fragments. Two sides of one of them were photographed; they are l. 33-43 (cf. MaM 7 D: l. 33-54) and l. 59-66 (cf. MaM 7 C: l. 59-76). The lower third of MaM 7 has thus been cut from the rest. The other fragment, which I had no time to photograph, was much smaller than the first and may well be the lower third of MaM 7. Somebody had tried to cut that fragment again along its horizontal axis and further along the vertical axis of the upper half.

6 - The second dam.

RÉS 4411: a grayish sandstone re-used in one of the walls; cf. tracing in pl.2.

1 ← fynt t/ḷbʿnʿ/ḷcḷmʿsfq/dʿlʿrbrnm/ʿcʿbdj[/...]

2 → .../wb/d]ḷthymym/wb/krbḷl/ḷwḷb/smhḷcḷly]

1 Faynat, son of ʿAmṣafaq, he of (the clan) Labnum, servant of ...

2 ... and by Dāʿt-Himyām and by Karibḷil and by Sumhḷcalay.

In my tracing, the three large identations on both the upper and lower sides of the stone represent the edges of cement plaques. - fynt, cf. Ar faynat "a time." For the erroneous fynt of RÉS 3902, n° 106 (cf. also RÉS, VIII, p. 227 A), cf. JaMAR, II, p. 118. - dlbrnm is also attested in the rock graffiti from the country of Mukérās; cf. also the personal names lbnym in Ja 2616 a, and lbnkrb in Qat Ja 2372/1, and the place name lbnt in RÉS 3945/11.

Ja 2838: a lightly brownish sandstone found on the ground about 100 m. south of the preceding text; cf. tracing in pl. 2.

Symbols /ytḷcḷmr/byḷn/ʿbnʿ/ʿ[smhḷcḷly/ynf/mkrb/sbḷ]/...

Symbols. Yataḷamar Bayyin, son of [Sumhḷcalay Yanūf, unifier of Sabaḷ, ...

The author is the same as that, e.g. of RÉS 2650. In the texts of the same author found outside Mārib, such as, e.g. RÉS 3650 A: G1 1558, the second name of the father is not mentioned.

The following three stones were copied together as Hal 643 and published as if they belonged to a single text as CIH 968, RÉS 3099, and the three lines were identified as three copies made by E. Glaser, viz. G1 609, 607 and 608, by F. Hommel in 1910. GrKFG (p. 79) reproduces E. Glaser's readings of the three stones. It seems obvious that G1 607, 608 and 609 were engraved on three different stones and not on a single stone; otherwise, E. Glaser would not have given three different numbers to three lines of a single text. The three stones are re-used in a wall belonging to a water distribution complex. For PIPISA's study of CIH 968 (p. 266; photograph of G1 607 and 608, and facsimiles of the letters in "tableau 4," C 1 b), cf. JaPSAP, pp. 29, 53-54, 64 and 94-96.

RÉS 3099 A : RÉS 3099/1: G1 609.

My copy of the stone adds ḷ at the end of E. Glaser's copy; thus, ḷbḷ. These three letters are represented in Hal 643/1 by five vertical strokes. The stone has thus been re-cut after J. Halévy's trip, and the original stone would have had ḷbḷhmw.

.../ḷbn/ḷsbḷhmw/ḷbḷhmw[/...]

...,] son of Sabahḷhumḷ, has fought them [...]

sbḷhmw, e.g. CIH 383/2-3. - ḷbḷ, cf., e.g. JaSIME, p. 446 B.

RÉS 3099 B: RÉS 3099/2: G1 607: a brownish sandstone; cf. tracing in pl. 2.

ḷb]ʿpʿhmw/bn/ḷlḷz/whḷkḷmr/dnḷ[...

Saba]ḷhumḷ, son of ḷlḷcḷazz, and Halakḷamar, he of (the clan)

Nas[...

Cf. the preliminary remarks to RES 3099 A and the first statement in the commentary on RES 4411, see above, p. 18.

gb]bhmw: b does not exist in either Hal 643/2 or Gl 607. - >l<z and dñs[, as in Gl 607 (cf. GrKFG, p. 79). The left side of the stone has been hammered out and no sign can be read to the left of dn. I retain g of E. Glaser's copy because this explorer copied the original at a different place, viz. "auf dem unteren hugn (ein Neubau)" (cf. GrKFG, l.c.) and, therefore, it is reasonable to assume that the stone was hammered out after his visit. dñs[, cf. dñsn(CIH 440/4; for some remarks on the text, cf. JaMAR, II, pp. 39 B, 41 A and 48) and dñsq (CIH 399/1).

RES 3099 C: RES 3099/3: Gl 608: a brownish sandstone; cf. tracing in pl. 2.

...J[chr/cbd/yt<[mr/...

...[cahar, servant of Yata<a[mar ...

Cf. the preliminary remark to RES 3099 A above, on p. 18. Cf. already in Gl 608 (cf. GrKFG, p. 74). If the first element of the composite name. Jchr is missing, cf. >lchr (e.g. CIH 980/4), <mchr (e.g. CIH 513/1-2) and p<chr (CIH 369/3).

7 - Maḥram Bilqis.

The peristyle of the temple is almost completely filled up with sand with the columns and piers sticking out. However, the enclosure wall of the temple is a heartbreaking sight to behold: almost the entire outside casing of the wall, including the texts engraved upon it, have been ripped off wherever the accumulating sand had not buried them. The deplorable soaking of Maḥram Bilqis apparently occurred during the years 1962 - 1972.

Ja 2839: a slightly grayish sandstone lying on its right side about 10 m. southeast of the eight piers: "Müller" : "Schreyer - Sanzin - Müller" : "Schreyer 1" : "Schreyer - Sanzin," of. photograph in pl. 20.

- 1 [Sym- 'brlm'] /...
- 2 [bol shr/d' shr/'w' bn'] yhw/.....]
- 3 [wḥnbwm/bnw/dshr[/hqn/ >lmg]
- 4 [h] tḥwn/b<l / >wm/ s lmn/p[m dm/bdt]
- 5 [h] wfy >lmg h / c b d h w / b r l [m / b p l m]
- 6 [m /] t m n t / w r b c y / n r y f t m / ' b ' l n / n r f]
- 7 [>] b k r b / b n / w d d > l / b n / f q h [m / t k m t]
- 8 [n /] c d y / n r f / m c d k r b / b n / > b k [r b / b n]
- 9 [.] s r s h m w / w l d t / y z > n / > l m q [h t h]

- 10 [wn/h]wfyn/cbdhw/brlm/lbdd'[/hy]
 11 [whw]l/,wldt/hwfyhmw/ɔlmqh/[bkl]
 12 [ɔmlɔ/]stmlɔ/wntdɔn/bɔmh[w/wld]
 13 [t/yzɔ]n/ɔlmqh/bɔl/ɔwm/hw[fyn/c]
 14 [bdhw]/[brlm/bkl/ɔmlɔ/yzɔ]'[n/stm]
 15 [lɔn/]wntdɔn/bɔmh/wl/sɔd[hmw/w]
 16 [fym/wnɔ]mtm/wmngt/ɔdqm/[wrɔw]
 17 [whgy]'[/mrɔyhmw/sɔdɔsm/[ɔsrɔ]
 18 [wbnhw/]mrtɔm/yhpmid/mlky[/sɔɔ]
 19 [wdrydn]/bny/ɔlsrɔ/yhɔbl/mlk/s]
 20 [bɔ/wdryd]l.n./wɔlmqh/fl/ysm't'[/rm]
 21 [ɔdmhw]/[b'r'rlm/wbnyhw/bny/s[hr/b]
 22 [n/kl/ɔ]lbyt/dəhr/bɔttr/whw[bs/w]
 23 [b/ɔlmq]h/bɔl/ɔwm/wprwmm/wb[dt]
 24 [hmym/]wbdt/bɔdnm/wb/ɔttr/š[rgn]

- 1 [Sym- (Barlum) ...
 2 [bɔl Sahar, he of (the clan) Sahar and [his two] (son)[s]
 3 and Wahabɔawwām, descendants of Sahar, [has dedicated to ɔIlumq-]
 4 [uh] Tahwān, master of ɔAwwām, this statue in pr[aise because]
 5 ɔIlumquh [has] bestowed [dreams] upon His servant Bar[lum]
 6 [during] forty-eight years fr[om the year of]
 7 [ɔA]bkarib, son of Waddād-ɔl, of the (the clan) Fəḍḍ[um, the first,]
 8 till the year of Maɔadkarib, son of ɔAbka[rib, of (the clan)]
 9 [.]srashumū. And that may continue ɔIlumq[uh Tah-]
 10 [wān to s]ave His servant Barlum for the period of [his]
 11 [life.] And because ɔIlumquh has bestowed upon them [all]
 12 [the favors] he has besought and implored from H[im. And that]
 13 ɔIlumquh, master of ɔAwwām, may [continue] to bes[tow upon His]
 14 [servant] Barlum all the favors [which] he shall con[tinue to be-]
 15 [sech] and implore from Him. And that He may make [them] happy
 16 [with sa-]
 17 [fety and pros]perity and security perfect and [with the grace]
 18 [and esteem of] their two lords Sacadšamsum [ɔAsraɔ]
 19 [and his son] Martadum Yuhajmid, the two kings of [Sabao]

- 19 [and of Raydān,] the two descendants of >Il̄sarāh Yajjub, [king of Sa-]
 20 [ba> and of Rayd]ān. As to >Ilumquh, may He mak[e]
 21 [His servants] Barlum and his two sons, descendants of (the clan)
Sa[har,] to rejoice [from]
 22 [all the] house[s] of Saḥar. By <Attar and Haw[bas and]
 23 [by >Ilum]quh, master of >āwām and of Hirwānum, and by [Dāt-]
 24 [Him]yām and by Dāt-Ba<danum, and by <Attar Šarqān.

The preceding inscribed stone is one of the many texts excavated by the American Foundation for the Study of Man during the long period of my forced inactivity in January - February 1952. At the occasion of the publication of this text, I wish to draw the attention of the reader to "Appendix II. The origin of Sab Ja 576 again" of JaNP10, pp. 89-96, and most specially to the following excerpt which focuses on an important principle (p. 91):

"The inscriptions discovered by the Philby expedition in Saudi Arabia in 1951-1952 'sont à la portée de tous ceux qui suivraient l'itinéraire que nous avons parcouru, et il ne nous viendrait pas à la pensée de leur contester le droit d'en faire tel usage qui leur semblerait bon. Nous n'avons pas la prétention de tenir les provinces que nous avons traversées pour une chasse gardée,' says G. Ryckmans [cf. Le Muséon, 70 [1957], p. 98]. Graffiti and inscriptions engraved in the mountains or on inscribed stones found along the road are public because of their location; they can be seen by any traveller passing-by. On the contrary, all objects excavated by an expedition are the fruit of a special labor, the work of unearthing antiquities previously hidden to anyone, native or traveller passing-by alike, and that special work gives the expedition which financed the excavations the exclusive right to publish the result of the diggings."

The main physical feature of the stone is that the text is fragmentary on the upper and both lateral sides. The beginning of l. 1-2 is certain because it is the symbol that is fragmentary. The restoration of most of the missing parts shows that the normal number of letters is 22 per line with the exception of l. 12 and 24 which have 23 letters each. Furthermore, the text belongs to a well-known type of inscriptions and the new words found here for the first time are very few.

The historical data of the inscription were published in 1966 by LuDSE on the basis of a text sent to him by H. von Wissmann and W.W. Müller (p. 82), who is said to prepare the edition of the text (p. 82, note 7); LuDSE gives the inscription two symbols, viz. "Müller" (pp. 84 and 85) and "Schreyer 1" (p. 88).

One year later, BaNP1 utilizes LuDSE's excerpt and retains the second symbol only, "Schreyer 1" (p. 145), and J. Ryckmans refers to the same text as "Schreyer - Sanzin - Müller (inscription inédite dont W.W. Müller nous a aimablement communiqué le texte)" (cf. Le Muséon, 80 [1967], p. 296, note 7; cf. also note 8, 9, and pp. 297-298).

One year later, J. Ryckmans uses a fourth symbol to refer to the text, viz. "Schreyer - Sanzin" (cf. BiOr, 25 [1968], p. 155 A).

One year later, J. Ryckmans repeats the information he had published in 1967 (cf. Eretz-Israel, 9 [1969], p. 107 and note 42), but fails to refer to BaNPf. Therefore, four different symbols were used by the three beneficiaries of H. von Wissmann's and W.W. Müller's generosity.

Neither H. von Wissmann nor W.W. Müller ever sent to me the copy or a copy of the text they so liberally sent to both A.G. Lundin and J. Ryckmans.

Since the publication of the five papers mentioned above in 1966, 1967, 1968 and 1969, not only the text itself still remains unpublished but also W.W. Müller never explained the origin of the four different symbols; in other words, he never told his reader who was responsible not only for each of the four symbols, but also for the spelling of "Schreyer" used by both LuDSE and J. Ryckmans, instead of "Scheyrer," as in WIZAG (e.g. p. 36).

W.W. Müller should have straightened out the situation at the occasion of his publication of "Müller (Mu) 1 (cf. NESE, II, p. 125) which duplicates the symbol "Müller" used by LuDSE. Contrasting with his silence in the use of the preceding symbols and in the same volume of NESE, W.W. Müller writes about the symbol Ga 3 given by myself to a text published by G. Garbini "da er [: A. Jammé] aber für die Benennung vom Erstarbeiter nicht autorisiert wurde" (p. 118).

Since the publication of JaMAR, I, at the end of January of 1971, where I started to give the symbol "Ga ." to the texts published by G. Garbini, this author had plenty of opportunities - AION being at his complete mercy - as well as plenty of reasons - including his deep anger, to say the least - to protest against the violation of his right, if such was the case. Yet, he never raised any objection against my initiative. Why then did W.W. Müller take upon himself to do what G. Garbini had not done and all the more so because he had to step into someone else's affair and state a fact obvious to everybody? Since I never asked W.W. Müller (or anybody else) to use my symbols, he did not have to justify himself if he did not wish to use them; he could have skipped the mention of my symbol as easily as he skips the references of the publications he does not wish to use. Therefore, the question raised above remains unanswered... and the reader starts wondering whether the reason for W.W. Müller's action was not to please G. Garbini and, therefore, to secure and seal his collaboration with NESE. Whether W.W. Müller took the initiative or was requested to do it by a third party is secondary. The above-mentioned suggestion is based on the following positive fact: in the "Verzeichniss und Nachweise der Abbildungen" of NESE, II, pp. 177-178, the expression "mit freundlicher Genehmigung" is used twice in relation with G. Garbini and never with any other collaborator, not even with Dr. J. Thimme of Karlsruhe who, however, put at NESE's disposal thirteen photographs (nos. 6-15 and 17-19) against three from G. Garbini (nos. 32-34).

At any rate, what is at stake here is a basic principle which I have already stated in previous publications, viz. any author is entirely free to build up his own filing system as he wishes and needs no authorization from anyone, including the so-called "Erstarbeiter," to do so.

Summarily, W.W. Müller's remark is an encroachment upon a basic right of an author, an intrusion in a case which is of no concern to him and, finally, a qualified act of favoritism which has become the main common denominator in so many SA publications.

As stated above, I never received from either H. von Wissmann or

W.W. Müller an example of the copy which they so disinterestedly put at the disposal of both A.G. Lundin and J. Ryckmans; therefore, the contents of that copy remain unknown to me. The only witness at my disposal is LuDSE's text of 1. 6-9 (p. 82), which reads as follows:

- 6 tmnt/wrb<y/hryftm/[bn/hrf/>]
 7 bkrb/bn/wdd>l/bn/fq[h[m/tnyn]
 8 <dy/hrf/m<dkrb/bn/>bkrb/kbrhll]
 9 [s]rshmw/-

All restorations suggested by the author are to be found at the end of the lines the only restoration at the beginning of a line, viz. s in 1.9, comes, according to LuDSE (p. 83, note 9), from W.W. Müller himself. It looks as if the copy did not mention that the right side of the text is missing (see above, p. 21). Furthermore, LuDSE's restoration at the end of 1.8 is at first sight unacceptable because 1.8 would contain 25 letters against 22/21 of lines 6-7. Finally, s of 1.9 is not a restoration; the two left extremities of the letter still are on the stone.

LuDSE's treatment of the copy received from the two German authors, which was immediately endorsed by J. Ryckmans (cf. Le Musée et Eretz-Israel; see above, pp. 21-22), is a vivid example of the kind of studies produced in the last few years on the eponymate question. It would be a waste of time to discuss it line after line since the two important restorations made by A.G. Lundin (at the end of 1. 7 and 8) and his understanding of the beginning of 1.9, which are a consequence of his theory on the eponymate, are erroneous.

The three pillars of the eponymate theory, which was invented by A.G. Lundin and enthusiastically endorsed by J. Ryckmans and others and which I have always opposed vigorously, are (1) the identification of eponyms leading to the dissection of well-known rulers, such as >llsarah Yaphdub and Samir Yuharcis, into two or three different homonyms;

- (2) the seven-year cyclus of the eponyms; and
 (3) the origin of the eponyms from three ethnical groups only.

Ad 1 - The normal identity card of an eponym is X/bn/Y/bn/Z, viz. two personal names and a clan name. For the supporters of the eponymate theory, it was enough to find the same identity card to justify the identification of the persons involved. Ja 2848 y (see below) proves how erroneous such a simplistic approach is. The following pedigree,

mlksm</bn/yhqm/bkr/hll/wbkrhmw
>lrm/bn/mlksm</bkr/hll/wbkrhmw,

is found twice, 1. 2-3 and 11-12, and the first group is separated from the other by two generations; in other words, three generations separate the first mlksm< and >lrm from their homonyms.

Ad 2 and 3 - Neither the seven-year eponymate cyclus nor the cyclus of three ethnical groups can be maintained.

a - In 1962, Ja 735 was published; it contains the mention of the NINTH year of an eponym. Fortunately, the photograph of the text was published;

otherwise, there cannot be any doubt that one of those authors would have suggested correcting ts_{cn} to rb_{cn} and that the correction would have been endorsed by many authors. Since they could hardly suggest the correction, they simply stripped the text of its actual value by stating that the mention of ts_{cn} actually was nothing but an exception; e.g. J. Ryckmans very recently characterizes it as "exceptionnellement sans doute" (cf. Le Muséon, 87 [1974], p. 517), and still maintains the theory of "la 7^e et dernière année" (cf. l. c., p. 518).

b - In 1973, Iryani 26 was published; it contains the mention of the SEVENTH year of an eponym. As a consequence of the two preceding texts, the last year of the eponymate cycl_{us} is neither the 7th nor the 8th, but at least the 10th. Faced with the information given by Iryani 26, J. Ryckmans published an avowal of confusion (cf. Le Muséon, l. c., pp. 519-521), which is of the same type as that which he published in 1967 (cf. B_{10r}, 14 [1967], p. 140 B) and which JaMAR (I, pp. 12-13) puts in its right perspective. J. Ryckmans' avowals of confusion do not seem to be really meant, but seem to be aimed at preparing for himself a way out of the difficulty. Would he have really meant his 1967 avowal of confusion, he would have revised his method of studying the historical events and other features mentioned in the texts; but he did not. Would he have meant his second avowal of confusion, he would have tried to revise his historical approach to the problem; but he did not. Instead, he prefers to put his hope for revival or survival in "une étude stylistique approfondie de tous les symboles d'Almaqah connus par une reproduction adéquate" (p. 520). Alas, judging from the palaeographical studies published in the past years, there can hardly be any doubt that the study so desperately wished for by J. Ryckmans would render the present situation even worse...and J. Ryckmans would not accept the objective study of those symbols, but only that which suits his theory. Furthermore, J. Ryckmans does not seem either to realize the value of his statements or to see that he contradicts himself when he claims that there is no question of challenging A.G. Lundin's principles on the eponymate while suggesting another disposition of the eponymate data on a new interpretation of the dynasties (p. 518). Incidentally, J. Ryckmans finds a historical difficulty in "Sharafaddin 22" "pour autant que la copie soit fidèle" (p. 519). The text involved is Sharaf 22: Sharaf 47 (where the legend specifies that the photograph represents the text n° 22): Sharaf 37: Ja 608. The pericope that bothers J. Ryckmans is an addition to the text containing the copyist's understanding of the king ns_{krb}/y_{mn}/yhrhb's identity card. The other errors of Sharaf 22 are easily detected by comparing the copy with Ja 608.

c - In the present publication, Ja 2839 (from Mārib) and 2855 (from Širwāp in Hawlān; see below) mention the names of two clans hitherto unattested among those from which the eponyms originated. It is to be expected that these two new pieces of information will also be emptied of their true value and relegated among the so-called exceptions to the rule prefabricated by the supporters of the eponymate question.

d - It should also be strongly emphasized that the eponym s_dc_{tr} of the clan sw_m of CIH 373/13 (see below, appendix n° 1) has never been taken into consideration by the theoreticians of the eponymate most probably because sw_m is not one of the three favored clans connected with the eponymate question.

The reference to Iryani 26 (see above) necessitates the following

note on the copies of SA texts published by M.A. al-Iryani. During my stay in San'a, I never stayed long enough in a stretch to be able to make the necessary arrangements and see the booklet containing the copies of SA texts published by M.A. al-Iryani. However, after consulting with his brother, Dr. Abdulkarim al-Iryani told me that the original copies were written in SA letters and that his brother had simply transcribed them in his book. Later on, I was able to learn that the author of the copies is Qaḍī Zayd Ḥinān, who, at the time of the 1951-1952 expedition, was one of the two representatives of Prince Ḥassan of San'a (cf. JAGM, p. 293).

At the end of 1973, A.G. Lundin informed J. Ryckmans of his opinion according to which the copies of the texts published by M.A. al-Iryani were written in Ar. J. Ryckmans wasted no time in publishing A.G. Lundin's theory (cf. Le Muséon, 87 [1974], pp. 236-237) and in adding his own study of the texts which "semble confirmer l'impression de Lundin" (p. 237). The preceding facts are important inasmuch as they show how easily a mere guessing is born and... published... and also how easily an error is blamed on someone on the sole basis of that guessing utilized for the benefit of an implacable systematization. Indeed, J. Ryckmans also published (p. 244, note 1) A.G. Lundin's opinion sent to him by letter according to which ḥzfrm of Iryani 10/1 (toward the end) "est une erreur [instead of ḥdmt] que Lundin explique par la proximité graphique des deux noms en arabe et le fait que la copie aurait été faite en caractères arabes." The so-called "proximité graphique" between ḥdmt and ḥzfrm in Ar is grossly exaggerated. But, what matters to A.G. Lundin is his own theory on the eponymate and its cyclus; therefore, tb^ckrb/bn/m^ckrb/bn/ḥzfrm of Iryani 10/1 SHOULD be tb^ckrb/bn/m^cd^ckrb/bn/ḥdmt... and M.A. al-Iryani made an error because the information of Iryani 10/1 does not fit into the theory of the eponymate cyclus!!! A final remark is needed to point out that, in his note, J. Ryckmans twice transcribes "Tb^ckrb" instead of "Tb^ckrb."

L. 2: the name of ḥrlm's first eon was composed of five letters.

L. 4: ḥwm: A.F.L. Beeston suggests (cf. AION, 34 [1974], p. 427) "that we might profitably revert to" the etymology put forward by D.H. Müller in a book written by J.T. Bent in 1896, whose title is listed in note 5, viz. ḥwy + m (see also below, appendix n° 5).

(1) A.F.L. Beeston eliminates the article "The" in the title of J.T. Bent's book.

(2) D.H. Müller formulated his opinion two years earlier, viz. in 1894, in Epigraphische Denkmäler aus Abessinien nach Abklatschen von J. Theodore Bent Esq., Vienna, p. 62: "Etymologisch stelle ich es mit arab. ḥawā 'gastlich aufnehmen, einkehren'." This etymology is not to be found in J.T. Bent's book, pp. 236-237.

(3) The "profitably" comes from A.F.L. Beeston's mention of "the unlikely one ḥwm 'thirst'." This is his own interpretation of the vocalization of ḥwm as ḥawām. But, the Ar word for "thirst" is ḥawām, and the verb ḥawām also means "to lead, govern, rule." Such a meaning can hardly be considered an "unlikely" qualification of the main lunar god. Therefore, A.F.L. Beeston's concern for eliminating an "unlikely" etymology is misplaced.

(4) A simple glance at H. Wuthnow's (cf. Die semitischen Menschenname, Leipzig, 1930, pp. 123-175) and F. Preisigke's (cf. Namenbuch, Heidelberg, 1922, col. 503-518) lists of Ar-Greek names prove that the Greek renderings of Ar names cannot be of any help to establish the correct spelling of the Ar names and much less their etymology. One example among many others is Greek Kaikas : Ar qayūḥam

(cf. H. Wuthnow, l.c., p. 164 A). The following statement is also valid in SA, viz. "the Greek is nothing but an approximative transcription of a Safaitic name by a non-Semitic person" (cf. Orientalia, 40 [1971], p. 280).

(5) The origin of the name of the "Ethiopian temple called Aua" (cf. A.F.L. Beeston, after D.H. Müller) remains unknown. If the name comes from the native Ethiopian population, "Aua" can no more establish the right spelling of swm and its etymology than Makada or Makueda, the names of the queen of Sheba in Ethiopian legend (cf. New Catholic Encyclopedia, 1967, vol. 12, p. 775) with regard to the title mqtwyt which they represent. A.F.L. Beeston also invokes Saua; modern Ar Sawwā: SA swm. Even if the modern Ar name Sawwā directly comes from SA swm, it can no more justify the origin of swm from the root swy than the name ḏn of J. ḏn (see below) can prove that the ancient SA name ḏn must be related to the root ḏyn instead of ḏn.

(6) It is worthwhile noting that, although SA inscriptions give mryb, which became mr̥b, swm still remains the only name of the temple of Maḥram Bilqis.

(7) A.F.L. Beeston's recourse to Ar sawā was already presented two years earlier by W.W. Müller in NESE, I, p. 97; cf. JAMAR, VII, p. 204.

L. 5-6: five letters are missing. The expression dspr is one letter too short, and the length of brlm's second name - if it existed - remains unknown. Note that neither dspr nor brlm's second name is repeated after brlm's name in l. 10 and 21. Most importantly, some kind of complement is expected after hwfy. I suggest restoring bhlmm (as in Iryani 15/1), which has to be a plural according to the context. Indeed, a single dream during a period of 48 years would hardly be a token of special blessing. The singular is easily justified in an individual case, such as that mentioned in Ja 567, which is well specified. The use of the preposition b is normal after hwfy (cf. also below, in l. 13-14); it is, however, missing in Ja 2117/5.

The pericope of Iryani 15/1 reads as follows: -wḥmdm/bdt/hwfy/cbdhw/ckm/bhlmm/whr̥yt/hwd/cbdhw/ckm/- "and in praise because He has bestowed upon His servant ḥkkam a dream and a vision [which] His servant has obtained."

In an imaginative piece of work typical of the author (cf. Le Musée, 87 [1974], p. 258, where note 1 refers to another study of the same nature), J. Ryckmans deals with the preceding pericope. First, he is not even capable of transcribing it correctly: his hwdn is an error instead of hwd, and the author repeats his error (l. 4 from the bottom) when he speaks of the verb hwdn in RES 4151/5: -n is the infinitive ending. Secondly, the author translates hwd as "accorder" while admitting that he does not have an "étymologie nette à proposer" (note 2); the sole ground for his guessing work is that "le sens 'accorder' . nous paraît s'imposer d'après" (note 2) Iryani 15/1. Thirdly, "le sens - nous paraît s'imposer" is all the more an imaginative piece of work that it led the author to a translation of the pericope which involves a tautology, viz. "parce qu'il [the lunar god] a gratifié son serviteur ... d'un songe et de la vision qu'il [the lunar god] a accordés à son serviteur." The second cbdhw is the subject (not the complement) of the verb hwd. For this verb, cf. Ar ḥada(o), 2nd form "to obtain." This meaning applies to all contexts involving the verb.

L. 7-8: five letters are missing after fgh[m]; tkmtn is restored as in BANPE (p. 145). LuDSE's restoration of tnyn is one letter too short. For the etymology of tkmt, cf. my volume entitled À propos des rois ḥadramoutiques de al-cUqlah (Washington, 1965, p. 37), and especially the two following statements: "tkmtn

peut raisonnablement être traduit par... 'la fin' ou la dernière année de l'éponymat en question. En conséquence, l'année qui n'est pas indiquée par un chiffre, peut être la première, opinion beaucoup plus obvie, à mon avis, que celle maintenue par A.G. Lundin qui considère comme finale l'année sans chiffre." Two years later, J. Ryckmans makes the same remark as that of my second statement without referring to my publication. Again in 1974, J. Ryckmans repeats his remark without referring to my publication (cf. Le Musée, 87 [1974], pp. 517-518 and note 13), thus arrogating to himself a remark of great importance in the assessment of a date. He only refers to my publication in note 13 (p. 518) in relation with the etymology of tkmt. Therefore, his failure to refer to my publication in connection with the important remark cannot but be deliberate (see above, top of p. 9, the situation of the author's publications). For HABISH's position on the question, see below, the introduction to the texts from Sirwāh in Hawlān.

L. 8-9: ɔbk[rb/bn(1.9)]srshmw: for the remains of š on the stone, see above, p. 23). LuDSE restores kbrhl (see above, p. 23) instead of bn at the end of L. 8, although, according to his own theory, he should have restored bn/pzfrm. He adds that "because of the number of the letters in the line it is preferable to restore kbrhl without the connecting bn" (p. 83, note 8). As stated above, his restoration is disproved by the fact that it involves too many letters. The normal setup of the mentions of eponyms makes it certain that [.]srshmw is the name of mdkbr's clan. LuDSE understands it as a noun, "basis, foundation, beginning" (p. 83 and note 9; followed by BaNE, p. 145), while stating that the plural personal pronoun -hmw is incomprehensible. [.]srshmw could belong to the same nominal derivation as that of hwdchmw of Gl 1368/1.

L. 10-11: lbb[... (1.11) ...], cf. bd in RES 3854/4 and 3884 bis/5; cf. Ar bud-dat "space of time." The restoration of /by(1.11)whw "his life," although filling the gap of the five letters, remains hypothetical.

L. 12: ɔmlɔ, cf. JaSIME, p. 441 A. The expression bmɔ/wmsɔl/tɔlb of DJE 17/4 is translated by W.W. Müller "in Erfüllung (des Wunsches) und nach dem Orakel des Ta'lab" (cf. NESE, I, p. 105; cf. also ATON, 34 [1974], p. 414). The restoration of "(des Wunsches)" is not suggested by the context and is a personal addition of the editor. The expression means "because of the favor and the oracle of Ta'lab," viz. "because of the favor of the oracle of Ta'lab." Similarly, bqht/wmsɔl/smsm of L. 5 of the same text means "because of the order and the oracle of Šamsūm," viz. "because of the order of Šamsūm's oracle." For some other remarks on DJE 17, cf. JaMAR, VII, p. 205. - ntɔc, verbal form already attested in NaNAG 15/23, instead of tndc: tdc more commonly used (cf., e.g. JaSIME, p. 442 B). This verbal form is not mentioned by W.W. Müller in his seemingly exhaustive study of the verb ndc (cf. NESE, I, p. 83), apparently because BeDUSA does not list it as being found in NaNAG 15 (p. 20 in 18:5). In another seemingly exhaustive study, that of NaNN 15: Iryani 9 (cf. Le Musée, 87 [1974], pp. 243-244, 259), J. Ryckmans speaks only of "les variantes de l'édition d'al-Iryani" which "s'avèrent fautives après vérification sur la photo de l'original publiée par Nami," and singles out one misreading made by both K.Y. Nāmi and M.A. al-Iryani. J. Ryckmans's method of working is illustrated by the four following facts.

- 1 - Beside referring to the incorrect readings contained in the copy used by M.A. al-Iryani, J. Ryckmans should have also pointed out that the copy has

the correct reading of all the letters restored by K.Y. Nāmi in 1.2 and 32-36.

- 2 - J. Ryckmans does not mention that 1.1 of the text missing in NaNAG 15 is found in Iryani 9/1:

1 ns>krb/..../dmhltn/wbnhw/whb>wm/mqtt/[b]

2 nw/dmhltn/>kbrw/-

1 Nasa&karib, he of (the clan) Ma&latum, and his son Wahab&aw&am,
strong men of [the des-]

2 cendants of (the clan) Ma&latum, leaders of -

- 3 - In his transcription of the infinitive of 1.19-20, tbsrn, J. Ryckmans eliminates the final n (p. 259), which is attested in both NaNAG 15 and Iryani 9.

- 4 - J. Ryckmans' study of hzm (1. 4-5) distorts and arrogates to itself statements made by others (see already above, p. 27)

a - J. Ryckmans' distortion of the facts. He writes that "A.K. Irvine s'est élevé contre cette interprétation qui va à l'encontre du contexte de l'inscription et il a rapproché de l'arabe wazma." It is difficult for a honest person to justify the preceding statements in A.K. Irvine's text and especially the following words: "perhaps preferably, bearing in mind the fluidity of s and z in Old South Arabian, compare Arabic wasama: cāba and translate, 'to free from reproach', again a privative form." (cf. BSOAS, 30 [1967],

b - J. Ryckmans hides from his reader A.F.L. Beeston's statement published in the "Addenda" to A.K. Irvine's paper, viz. "neither Jamme's nor Irvine's interpretation of hzm carries conviction with me. I propose deriving it from the root hzm, to be equated (with liquid/nasal interchange) with Hebrew hš-šil 'save, deliver.'" (cf. l.o., p. 292). It is from this passage that comes J. Ryckmans's following statement: "c'est précisément le sens d'une délivrance d'un mal."

I maintain my interpretation of hzm in Ja 700/6 because of the following reasons.

(a) The so-called "fluidity of s and z in" SA stated by A.K. Irvine (cf. also BeDQSA, p. 15 in 9:6) is exaggerated and the use of one letter instead of the other must be proved (not assumed) before adding another example to the list of existing cases.

(b) A.F.L. Beeston's etymology is even more imaginative because only one letter out of three is common to SA hzm and Hebrew hšl. This is a very good example of a wrong approach to any etymological work, viz. first, the author decides what the word should mean and, secondly, he seeks an etymology that suits the interpretation already set.

(c) J. Ryckmans' statement according to which "c'est précisément le sens d'une délivrance d'un mal ou d'un reproche en provenance de la divinité quel'on attend dans le contexte de Na NAG 15" (p. 244) makes it certain that the method described just above is also applied here, viz. the author expects to find something in the text and that which is expected is worded in the translation.

The passage of NaNAG 15/4-6 reads as follows: hmr/ghh/wh(1.5)zmr/bn/ghlt/
wtnkr/fqd/wgll/wnkrn/almgh/bc(1.6)ly/cbdhw.

J. Ryckmans' translation reflects his preconceived understanding of the text

and the rendering of many words is distorted in favor of a dramatic wording aimed at fitting that understanding. His translation reads as follows:

"a accordé rétablissement et délivrance de la haine et de l'affliction qu'a-
vait déchaînée, exercée et provoquée Almaqah contre son serviteur."

(1) Both glyt and tnkr are the antecedents of the following verbs; therefore, "-s" must be added to the past partic. of the pluperfects of his translation.

(2) No etymological justification is given for the translation of šph as "rétablissement," glyt as "haine," fqd as "déchaîner," gll as "exercer," and nkr as "provoquer."

The pericope may be translated as follows: "He has granted health and stamina against the anger and affliction [which] ʔIlmaqah had ordered and injected in and inflicted upon His servant."

For fqd, cf. Syriac fqad "to order, command." - For gll, cf. Ar galla "to make it to enter."

L. 15-17: the expression attested here, ls<dh(m)w/rqdw/-, is very well known and is characterized by the fact that the object of the prayer or wish always is to obtain a favor from a person different from the supplicant; in other words, rqdw is always followed by an objective genitive. In the present text, the deity is asked to make the authors happy with "the grace of their two lords," viz. the grace coming from their two lords. Therefore, the expression wl/[sc]dhmw/rqdw/lbhw of CIH 140/9-10 (see below, appendix n° 5) means "and that He may [make] them happy with the grace of His heart;" lbhw is an objective genitive also, contrary to W.W. Müller (cf. AION, 34 [1974], p. 418), who refers to two expressions morphologically different.

L. 20-22: fl/vsmt[nn] - - bn/kl/>[by]: the right extremity of t of smt is still on the stone. For the noun smt, cf., e.g. JaSMB, p. 418 B and, with the same meaning, ʔAbyān 1/6 (cf. JaMAR, III, p. 93). For the verb, cf. Ar samita b- "to rejoice at one's [: the enemy] affliction," and the 2nd: 4th form ʔasmata-hu allah bihi "God made him [: the enemy] to rejoice at his affliction." SA has retained, at least in the present text, the opposite meaning, "to give to somebody reasons for rejoicing from someone else" or "to make somebody to rejoice from someone else." bn must be restored before kl, instead of b, so that the adequate number of letters would be present.

The last question to be dealt with here is the identity of the author of the text. Barlum of the clan Saḥar engraved this inscription when he was about 70 years of age because of the span of 48 years in relation with what may be dreams, if my restoration of l. 5-6 is correct, and the inscription was engraved during the coregency of Saʔadsamsum ʔAsraʔ and his son Martadum Yuhāmid, the descendants of the famous ʔIlsaraḥ Yaḥdub. According to my chronology, the preceding coregency may be dated about 20-30 A.D., and the sole reign of ʔIlsaraḥ Yaḥdub about 30-20 B.C. It is, thus, possible to identify the author of the present text with Barlum of the clan Saḥar, son of ʔAbamar ʔAqdīq, who wrote Ja 567 during the reign of ʔIlsaraḥ Yaḥdub. Incidentally, J. Ryckmans recently published his study of Ja 567/5-13 (cf. Festschrift Werner Caskel, Leiden, 1968, pp. 264-265) and, according to him, the author of the text besought the deity "que ces deux (taureaux) (khmy) scient en réalité" (in l. 11 of the text). Yet, those two bulls are already mentioned in l. 8 as existing!

8 - Manṭaqat Ṣuwṣanā.

The site is located on the eastern spur of J. Balaq south-south-east of Mārib and immediately north of the track leading to al-Masājid.

Ja 2840: a fragmentary grayish sandstone lying on the ground; cf. tracing in pl. 2.

Stone: 32.8 x 19.2 cm. Boustrophedon text: 1. 1: 14.8 x 8 cm.; 1. 2: 12 x 8 cm.; double symbol to the right: 4.7 x 17 cm.

- 1 ← Double sm^rh^c[ly/ynf/bn/dmr^cly/mkrb/sb>/...
- 2 → Symbol .../b<tr/wb/ḍlmqh/wb/dt/]ḥmym
- 1 Sumhucalay Yanūf, son of Damarcalay, unifier of Sabā,...
- 2 ... By Ḥattar and by ḍIlumquh and by Dāt-]Ḥimyām.

The fragment belongs to a text written by the same author as, e.g. of RÉS 2651 and most probably dealing with the commemoration of the building of some monument.

Ja 2841: a whitish sandstone fragmentary on the lower and both lateral sides; cf. tracing in pl. 2.

Front: 31.6 (center of 1.1) x 22 cm. (in the vertical axis of the 2nd r of 1.1). Boustrophedon text: 1. 1: 31.6 x 5.6 cm.; distance to the upper edge and to 1. 2: 1 cm.; 1. 2: 12.5 x 5.6 cm. There is a recess in the stone 1 cm. below 1. 2. Upper side: 36 x 34 cm. (width); there is a cavity of 0.5 cm. deep 5.7 cm. front the front edge.

- 1 ← [...hm]r^w/bn/ḷkrb^ḷsh^r/d^r[mrḥbm]
- 2 → [hqn^y/h]r^wbs^ḷ/b^ḷ[<tr/wb/ḍlmqh]
- 1 [...hum]ū, son of Karibṣahar, he of (the clan) [Marḥabum,]
- 2 [has dedicated to Ha]wbas, By [Ḥattar and by ḍIlumquh.]

The text is restored on the basis of both RÉS 4516 (cf. my remarks in JAOS, 82 [1962], p. 390 A) and 4517; the three texts come from the same place. The text also gives the correct reading of krbsh^r which must be restored in RÉS 4517 which, in turn, provides the clan name for the present text.

RÉS 4517 and Ja 2841 are not the same text because of the following reasons. (1) E. Glaser states that his n° 729 is "ein runder Stein" (cf. GrKFG, p. 87), a description which cannot be applied to Ja 2841; (2) the beginning of Gl 729 is different from that of Ja 2841; and (3) Ja 2841 has two lines, and Gl 729 contains one only.

The reconstruction of the text indicates that the author's name belongs to the ḡtlhmw form (cf. ṣsrhmw of Ja 2839/9); each line of the text contains 20 letters.

9 - J. al-Falaḡ Janūbān.

J. al-Falaḡ Janūbān is located south-southeast of Manṭaqat Ṣawwān across the track leading to al-Masājid. This section of the mountain actually belongs to J. Balaq.

J. 539: at 2.67 m. above the ledge where I could stand; l. 1: 67 x 9 cm.; total height of the text: 58 cm.

I wanted to take a close-up photograph and to try reading the damaged letter in l. 4. There remain of the letter only sections of the bottom of the incision. The brackets of the edition of the text in JaIAM, p. 268, must be suppressed. According to an elderly Bedouin, there was a well located about 12 m. north of the text itself, which has been completely filled up; no trace of it is left over. About 20 m. east of the text, the remains of a thick wall belonging to an ancient building are still visible above the ground.

Ja 2842: about 500 m. east-southeast of the preceding text, about 20 m. above ground level and on the north side of the mountain, there is a group of six rock inscriptions engraved immediately below the upper edge of a boulder; cf. tracing in pl. 3.

a: in the upper right corner of the rock; 21 x 9 cm.

ṣwm/ Ṣawām.

Cf. the name of a city, e.g. in JaSIME, p. 418 A and commentary on Ja 2839/4 (see above, pp. 25-26).

b: 2 cm. below the preceding name; 27 x 12.5 cm.

/yhbh/ Yuhabihh.

Cf., e.g. mbh in Ja 2537 a, and Lih ybh in JsaI 320/2 (cf. JaMAR, VII, p. 169 B).

c: 2.5 cm. to the left of text a; 25.5 x 8.5 cm.

ḥlṣdq ḥlṣadiq. - Cf., e.g. Ja 2225.

d: 1.5 cm. below the center of text c, and 4 cm. to the left of text b; 12.5 x 7.5 cm.

nwh Nuwāh.

The root nwh is found in the 5th form in Qat RÉS 3878/12; cf. JaMAR, III, pp. 73-74.

e: l.1 of the present text is 25 x 7.5 cm. and 6.5 cm. to the left of text c;
l.2 is 32.5 x 10.5 cm. and 14.5 cm. to the left of text d.

mbg 1 Mabawg [of the family]

ṣbḥmw 2 Ṣabāḥmw.

mbg, cf. tbg in Ja 2772 u. - ṣbḥmw, cf. the personal name, e.g. in CIH 383/2-3.

Ja 2842 f: 31 cm. below the preceding text; 35 x 11.5 cm.

ɔlɔdq ɔllɔadiq.

Ja 2843: about 3 m. north of the preceding group; cf. tracing in pl. 3.

a: in the upper part; 20.5 x 5 cm.

tlyɔl/bn/cmbkr Taliɔil, son of cAmmbakar.

tlyɔl: the first element is known in Lih JsaL 121/2 and Tham Parr 26 (cf. Bulletin of the Institute of Archaeology [London], n° 10 [1972], p. 44); cf. also tlym in CIH 949/3 and tlyt in Tham Hāɔil 160 (cf. Berytus, 22 [1973], p. 82). - cmbkr, new theophoric name; the two elements are well known.

b: immediately below the preceding text; 23.5 x 9 cm.

swrɔyb Sawrɔayyāb.

For the first element of this new composite name, cf., e.g. the Qat proper name swrt, e.g. in Ja 257/2. For the second element "to return," cf. Saf ɔyb as a personal name in Michigan 3 and a verb in W1 750 (cf. JaSN, p. 156 A), and the personal name ɔybm in Geukens 8/1.

Ja 2844: a bottomless cartouche containing a personal name above a series of five hands, located 16.5 cm. north of the preceding group; cf. tracing in pl. 3.

nɔmw Namaw.

The first two letters are dextrograde and m is senestrograde. Cf. nɔmw in the Qat rock inscriptions from the country of Mukérās and in Tham Hu 309/1 (cf. JaMAR, V, p. 140 A); cf. also nɔmt in Saf CIS 3126 + 3127, and nɔml in Ox 132. For the hands accompanying a personal name, cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pl. 54; for the texts published on that plate, cf. RSO, 40 (1965), pp. 297-298.

Ja 2845: a rock inscription 17 cm. north of the preceding cartouche; 14.5 x 10 cm.; cf. tracing in pl. 3.

ɔbsɔ ɔAbsaɔ.

Cf. ɔbs in the Qat rock inscriptions from the country of Mukérās and in Saf CIS 285. G. Ryckmans' reading of CaTh 60 a (cf. G. Caton Thompson, The Tombs and Moon Temple of Hureidha (Hadhramaut), Oxford, 1944, p. 180) must be discarded, as well as E. Littmann's treatment of LP 921 (cf. Safaitic Inscriptions, Leyden, 1943, p. 220); the copy of the second half of this text is too poor to be read; the initial name reads ɔrs ɔArass; cf. Saf rsl in CIS 4594 + 4595 (cf. JaSN, p. 188 B).

Ja 2846: two rock inscriptions 17 cm. to the north of the preceding name; cf. tracing in pl. 3.

a: to the right, a graffito composed of fine lines; 20 x 8 cm.

ytwtr/ Yatacwatar.

New personal name composed of two well-known elements.

Ja 2846 b: a pecked graffito immediately to the left of the preceding name;
27 x 9 cm.

mhdn Muḥaddam. - Cf. Min Ja 2278 f.

Ja 2847: a rock inscription 2.47 m. from the preceding group on the northern side of the same boulder; 63.5 x 12 cm.; tracing in pl. 3.

bnw/dlhdn Banw, he of (the clan) Lahdum.

bnw, Min Ja 2332 o/l. - dlhdn as in CIH 371/1.

10 - East of J. al-Falaḡ Janūbān.

The site, where the following stones were found, is located about 50 m. from, and facing, the mountain wall where Ja 539 (see above, p. 31) is engraved. The site does not apparently have any special name; E. Glaser calls it "Ṣawwana" (cf. H8IGT, p. 30). Maṭṭaḡat Ṣawwana is much farther to the north than J. al-Falaḡ Janūbān.

The disposition of the stones on the ground is still the same as that shown on F. Glaser's sketch (cf. H8IGT, p. 31, fig. 2). Immediately east of the stones, there was a square building. I did not see RÉS 4810 G.

RÉS 4807: a blueish sandstone; inscribed side: 132 x 52.2 cm. Text: 69.5 x 12.2 cm.; distance to the left edge: 52.5 cm.; of. tracing in pl. 3.

In spite of E. Glaser's testimony, "Links: 'vollständig'" (cf. H8IGT, p. 32; G1 719), RÉS (VII, p. 375) adds three dots after wb/. There is no trace of letter to the left of wb/; the end of the inscription has never been engraved or even traced. Also contrary to E. Glaser's copy, RÉS (1.c.) includes the first word divider to the right of ndfr as a restoration. Finally, the understanding of ndfr must be studied again. H8IGT gives the SA text without either comment or translation. RÉS (1.c., followed by VIII, p. 233 A) holds ndfr for the 7th form of the verb dfr. However, bcttr, the beginning of the final invocation, is preceded by a noun or an adjective (with or without the personal pronoun) or by a proper name. I suggest considering ndfr "Nidfar," as the proper name of a building or an estate. For ndfr, cf. Qat dfrn, e.g. in RÉS 3540/6.

RÉS 4808: a grayish stone 48.5 cm. east of the preceding stone; inscribed side: 126 x 48.5 cm. Text: 122.5 x 12 cm.; width of the lateral side: 49.3 cm.; of. tracing in pl. 4.

Two errors have already been pointed out in RÉS's copy of the text (cf. VII, p. 375) given by H8IGT (p. 32; G1 720), viz. the omission of the initial z and the misreading of b instead of n of hony (cf. M. Hbfner, in B1Or, 10 [1953], p. 153 A, and E. Littmann, in ZDMG, 101 [1951], p. 377). A third one should be mentioned: instead of hywt, RÉS gives hwyt and this erroneous name is re-

HUGT's transcription of Gl 727 (p. 33) does not make it possible to see

whether all the letters copied by E. Glaser were complete or damaged.

RÉS 4810, cf. tracing in pl. 4.

A: a grayish sandstone located 15 cm. north of the stone bearing RÉS 4811 and 4812; inscribed side: 124 x 48 cm.; letter height: 14 cm.; width of the lateral side: 44 cm.; G1 723. - The letter d of cbd is destroyed.

B: a grayish sandstone located north of RÉS 4809; G1 722. Inscribed side: 125.5 x 50 cm.; letter height: 14.5 cm.; width of the lateral side: 47 cm. - The left side of the two left vertical strokes of z of yt<mr is on the right extremity of the present stone. RÉS (VII, p. 375) adds a word divider to the left of cttr, which does not exist in H&IOT's transcription of G1 722 (p. 32).

RÉS 4809: a grayish sandstone 11 cm. north of the stone bearing RÉS 4810 A; inscribed side: 159 x 52 cm.; letter height: 12 cm.; width of the lateral side: 49 cm.; cf. tracing in pl. 3.

...[lt]/bn/plbr/lhqny/ct]/tr/...

...[at, son of plbara], has dedicated to ct[tar ...

plbr, cf. Ja 1017 b. - The engraving of hny/ct is damaged; the last y of G1 721 corresponds to t of the divine name.

11 - J. Balaq Janf.

The two onomastic lists Ja 2848 and 2849 are engraved side by side about 15 minutes on foot south-southeast of Ja 2847.

The first series, Ja 2848, is engraved on a section of the flat surface of the rocky mountain which is slightly sloping down southeastward and borders the northern side of a ravine oriented east-west. This series covers a surface of 5.53 m. (in the east-west axis) x 4.20 m. (in the north-south axis) and contains 50 texts, a - ax, the tracings of which are drawn in 22 sections, A - V, of pl. 5 - 14. In the horizontal axis of texts y/13-14 and z/1, the width of the flat surface is 6.67 m.

The second series, Ja 2849, is to be found on a large boulder almost contiguous to the western side of the first series, and is composed of two groups of texts, viz. a-b (cf. tracing in pl. 14, upper left corner) on the upper side of the boulder, which is slanting southeastward, and the other texts on the northern side of the boulder; this side is about 45° aslant toward the ground. Because of some unexpected difficulties for which I was unprepared and which could not be overcome during my visit, the documentation on the second series now at my disposal is not good enough to allow me their publication at the present time.

The history of the publication of the texts belonging to those two series is too well known to be described here in detail. The first text

to be known was text ax which was published as Gl 1752 by N. Rhodokanakis in 1922 and became CIH 967. Then, in 1943, a section of the second series was studied by K. Mlaker, but it was not before 1965 that a great number of the squeezes belonging to the E. Glaser collection were studied and published by LuELS. In 1966, JaSOL, which was completed by JaSOL in 1967, took up again the documentation released by LuELS; many new readings and corrections were suggested; the complex of the first series was identified, and the editor's theory on the eponymate was rejected. In 1971, LuGMSE was published: it contains a long study devoted to his theory on the Sab eponymate, in which the onomastic lists have the place of honor. Finally, in 1975, WuUik is mostly devoted to the group of the first series and contains several very useful corrections to the previous readings. The use of this publication, however, is rendered difficult because there is no index of any kind, not even a "Table of Contents," and the author's remarks on the major texts are scattered in different places; e.g. Gl 1687 is dealt with on pp. 5, 15, 18, 19, 20, 21, 23, 24, 29, 31, 35, 36, 37, 38 and 39. It is also regrettable that H. von Wissmann inserted in the title of his booklet "bei einem Attar-Tempel." This precision was not even a normal conclusion deduced from the texts because they never refer to a particular temple dedicated to Attar. In fact, there are no ruins all around the two series, but just the bare rocky mountain.

The texts of the first series may be divided into four groups, viz. (1) the western compact group composed of texts a-l + an-at (cf. tracings in pl. 5-13) stretches from the western edge of the flat, rocky surface (the edge is drawn in pl. 5 A-C) eastward, and the length of the east-west axis of the group is about 4 m.

(2) the northern text m is located 2.22 m. north of text l (cf. tracing in pl. 5 B).

(3) the central text au is located east of text at (cf. pl. 13 T), and west of text av (cf. pl. 14 V).

(4) the eastern group is composed of texts av-ax (cf. pl. 14 V).

The distance between texts y and ae (cf. pl. 9 K), at and au (cf. pl. 13 T), au and av (cf. pl. 13 T - 14 V) was unfortunately not taken, but the distance between texts l and m (pl. 5 B) and av, aw and ax (cf. pl. 14 V) was measured. However, none of my close-up photographs shows texts m, ae, au, av, aw and ax with any section of a nearby inscription. The location of these six texts on my tracings is based only on the notes taken during the copying of the texts.

The following sections of the texts are missing in my close-up photographs and, therefore, they are traced in stippling on the plates:

- 1 - most of k of the third bkr of text z/3 (cf. pl. 10 M);
- 2 - ll at the end of text aj/1 (cf. pl. 11 P);
- 3 - the end of text aj/2, viz. the left side of k of krb1 and rb1/dh11 (cf. pl. 11 P);
- 4 - the whole l.1 of text aL (cf. pl. 11 P); and
- 5 - /dh11 at the end of text at (cf. pl. 13 T).

The first series published here contains 24 new entries and provides the definitive reading of many texts which were either partly or inaccurately.

rately found in the E. Glaser collection of squeezes such as it is known today. The new division of the texts is based not only on the pedigrees mentioned in them but also on their respective location. One text, G1 1779 aa (cf. JaLOS, p. 123 and pl. 4) does not exist; the spot is much too rugged to have been used and the lines which I took for parts of letters are but features in the rock.

All historical questions dealing with the mukarribs mentioned in the present series will be studied after the publication of all the texts belonging to the second series, Ja 2849.

The interpretation of the general features mentioned in the texts of the present series suggested by JaLOS on pp. 136-144, where LuELS's theories are discussed, remains valid.

The contents of the present collection of texts may be summarized as follows:

1 - isolated personal names: 3 (2848 c, h; 2849 a).

2 - isolated personal names + titles: 10:

bkr/sb:n: 8 (2848 z, eight times);

bkr/sb:n and mwd: 1 (2848 z/3);

kbr/hll and mwd: 1 (2848 d/1).

3 - identity cards: 50:

hzfrm/dhll: 4 (2848 aj/1, twice, aj/3, 4);

hbn: 1 (2848 o);

hll: 41 (2848 a, b, d/1-2, f, g, i, j, k, m, n/5, p, q, r, s, t, u/1, 2-3, v, x/1, 2, ac, ae (twice); af/1, ai, ak, al (twice), am, ao, ap, aq, ar/1, as (4 times), at, au, aw, 2849 b);

sb:n: 4 (2848 z/1, 3, aa, af/2-3).

4 - identity cards + titles: 5:

hzfrm/dhll and mwd: 1 (2848 aj/2);

hll and mwd: 4 (2848 n/1, 2-3, x/3, ak).

5 - identity cards (without title) + rsw(t): 6:

hll and rsw(t) (2848 w, ab, ah, an, ar/2-8, twice).

6 - identity cards + titles + rsw(t): 12:

bkr/sb:n and mwd and rsw(t): 2 (2848 ad, twice);

bkr/hll and kbr and rsw: 7 (2848 y: seven times);

hzfrm/dhll and mwd and rsw: 1 (2848 ax);

hll and mwd and rsw: 2 (2848 L, n/2).

The onomastic list Ja 2848 - 2849 is overwhelmingly composed of names of persons belonging to the tribe hll, viz. more than 7 times those belonging to hzfrm, which was a part of hll proper, and about 4 times those of sb:n, which apparently had no relation with hll.

Phrases, such as hšbc/-, hđr/-, sgy/- and fdyhw/-, are parts of a stereotyped standard description of events relating to the priestly ministry and should be understood when they are not written.

The phrase ywm/rsw/- can hardly be a part of a dating system because it does not contain any date, and it relates an event of greater impor-

tance than even the appointment as mw of one or several mukarribs, but that very event does not have any connection with the eponymate. Furthermore, the rswt appointment was not for life, since the texts mention twice a second rswt (Ja 2848 n/2 and an/3) and a third rswt (Ja 2848 ad/3). The length of the rswt appointment remains unknown, and no detail is given on the selective process of that appointment. Nos. 5 and 6 of the preceding list show that six priests were ordinary individuals and twelve dignitaries of some kind. The men appointed to priesthood were predominantly from the tribe hll (15 names), but also from hzfrm (1 name) and shpn (2 names). The only piece of information on rswt is mentioned in text ar/4: "until he returns to Nasqum." Therefore, the priestly ministry referred to in this collection of texts seems to have been restricted not only to the territory of Marib but also to the inhabitants of that city.

FIRST SERIES: on the flat surface of the rocky mountain: Ja 2848.

a: a boustrophedon text in the center of the western extremity of the panel; G1 1760 (cf. JaSOL, p. 378 and facsimile in pl. 1); cf. tracing in pl. 5 A and (B).

← <u>y^cdrwl/bn</u>	1 <u>Yacdirwl, son of</u>
→ <u>dhrwl/dhll</u>	2 <u>Daharwl, he of (the tribe) Halil.</u>

y^cdrwl, cf. also Sab y^cdrwlw, e.g. in Ja 2570 e. - dhrwl, cf. also in Ḥaḍr in JaPRER, p. 44. For the pedigree of this text, cf. the commentary on text b.

b: alongside the western edge of the panel, a boustrophedon text about 20 cm. north of text a, but engraved in the opposite direction; G1 1702 (cf. JaSOL, pp. 371-372 and tracing in pl. 1, and LaGMSE, pp. 37 and 47); cf. tracing in pl. 5 B.

→ <u>dhrwl/bn</u>	1 <u>Daharwl, son of</u>
← <u>ybhrwl/dhll</u>	2 <u>Yabharwl, of (the tribe) Halil.</u>

ybhrwl, cf., e.g. RES 4393 b. - The proximity of texts a and b suggests the following pedigree:

```

      ybhrwl
      |
      | (text b)
      |
      dhrwl
      |
      | (text a)
      |
      ycdrwl
  
```

c: alongside the western extremity of the panel and to the left of text a; N 1; cf. tracing in pl. 5 C.

/dn/ssr/salm/ This [is] the inscription of Saolum.

dn/ssr, cf. dn/ménd of Khalidy-Condé 2/1 and 3/1; for the interpretation of the main pericopes of these two texts, see below, the last part of appendix n° 2. - ssr, cf. in Datīnah "ssr, u, labourer la terre avec la charue" (cf. LaGB, p. 2048). The cutting of the chisel in a stone to engrave an inscription is compared with that of a plough in the ground. - salm, new personal name; cf. sul in Min JsaI 86 (cf. JaMIL, p. 27) and probably in Sab RES 5055 B (cf.

Cahiers de Byrsa, 6 [1956], p. 175); cf. also gall, the name of a Qat temple dedicated to Attar in VaBe 1/6.

Ja 2848 d: a boustrophedon text below and to the left of text a, and running below text c; N 2; cf. tracing in pl. 5 C and (A).

1 ← /dmršhr/mwd/smh^cly/kbr/hll/^cmwtr/

2 → /bn/psd^cmn/dhll/

1 Damarsāhar, friend of Sunhu^calay, leader of Halil. ^cAmmwatar,

2 son of Asad^caman, he of (the tribe) Halil.

dmršhr, new personal name; same nominal formation as that, e.g. of dmr^cly and krbšhr (e.g. Ja 2841/1). - mwtr, also personal name in RES 4059; cf. also the Qat (cf. commentary on Ja 911) name of a clan in RES 4756/2-3. - psd^cmn, new personal name; same nominal formation as that, e.g. of psdkrb (e.g. in JaSIME, p. 406 B) and sdq^cmn (Qat Ja 871/2).

e: below and to the left of text a; and below and to the right of text d; G1 1699 (cf. JaSOL, pp. 368-369 and facsimile in pl. 1); cf. tracing in pl. A and (C).

1 lwyhy/bn/mlk^cl/dhll/

2 ^cmyf^c/bn/lwyhy/dhll/

1 Luwayhay, son of Malik^cil, he of (the tribe) Halil.

2 ^cAmyyaf^c, son of Luwayhay, he of (the tribe) Halil.

lwyhy, as in LuELS (p. 40) and LuGMSE (p. 48); cf. Ar lāha (o) "to shine, gleam." mlk^cl, new personal name. - myf^c, Ja 2099 a/la.

The pedigree contains three generations:

mlk^cl
| (1.1)
lwyhy
| (1.2)
^cmyf^c

f: immediately below text e; G1 1761 (cf. JaSOL, pp. 378-379 and facsimile in pl. 1); cf. tracing in pl. 5 A.

yhq^cm/dhll/ Yahqam, he of (the tribe) Halil.

yhq^cm, e.g. CIH 618/1.

g: a boustrophedon text immediately below text e; N 6; cf. tracing in pl. 5 A and (6 E).

← lwyhy

1

Luwayhay,

→ bn/^cmr/dhll

2

son of ^cAmm^camar, he of (the tribe) Halil.

^cmr, e.g. CIH 90/10 (for some remarks on this text, cf. JaMAR, II, pp. 38 A, 41 A and 46). Both n and c of 1.2 are senestrograde.

Ja 2848 h: a graffito below the end of text b/2; N.5; cf. tracing in pl.5B.

lby/ Lapay. - E.g. Ja 2771 q.

i: a boustrophedon text almost perpendicular to the end of text d; N 3; cf. tracing in pl. 5 C + 6 D.

← ḡmr/bn/ḡydc 1 ḡḡamar, son of ḡḡyadac.
 → dhll 2 he of (the tribe) Halil.

ḡmr, e.g. CIH 368/1-2. - ḡydc, e.g. Ja 2754 f.

j: a boustrophedon text below the beginning of text d, and to the right of the beginning of text i; N 4; cf. tracing in pl. 5 C.

← hqm 1 Haqim.
 → dhll 2 he of (the tribe) Halil.

hqm, Fakhry 125/1; and Ar haqima "to be very hungry." No letter is missing before the name.

k: a boustrophedon text below texts b and h; N 7; cf. tracing in pl. 5 B.

← /ḡsmc 1 ḡsmḡamīc.
 → /bn/lwyhy/dhll 2 son of Luwaypay, he of (the tribe) Halil.

ḡsmc, e.g. RÉS 2734 E/2. In his commentary on the name in DJE 17/1, W.W. Müller states that "ḡamm ist hier nicht der Name des qatabānischen Mondgottes, sondern ein altes, nur in Eigennamen vorkommendes Synonym für 𐩧𐩢" (cf. NESE, I, p. 105). No justification is given in support of such a statement which probably comes from the simplistic consideration that DJE is Sab. However, wd(m) is the Min name of the lunar god, and it is frequently used in the magic formula and personal names belonging to non-Min texts, such, e.g. as wdkrm (Sab Ja 2148 a), wdkrb (Sab Sharaft 16/2 and e.g. JaSIME, p. 420 A). The Qat divinity ḡamm is also mentioned in Sab texts (cf. JaP, p. 78); ḡmm of Ja 2848 x/2 (see below), dlbrm of RÉS 4411/1 (see above, pp. 17-18) and the symbol of RÉS 4813 (see above, p. 34) were known before in Qat texts only.

L: a boustrophedon text immediately below text k; N 8; cf. tracing in pl. 5 B and (6 E).

Bucra-
 ← nium /yhqm/dhll/bn/ḡmr/dlḡkn/mwd/ 1
 → /krbcl/wsmhcly/str/ywm/ršw/cttr 2
 ← wfdyhw/whqr/cttr/nḡfm/btkmthw 3
 → wsqy/cttr/kl/sbḡ/wgwm/hrf/wdtḡ/bršw 4
 ← tḡw 5

1 Bucranium. Yahqam, he of (the tribe) Halil, son of ḡammamar, he of (the clan) Laḡān, friend of

2 Karibail and Sumhucalay, has written [this] when he was the priest of

<Attar,

- 3 and has freed himself, and [when] <Attar has brought clear water in his abodes,
- 4 and <Attar has irrigated all Sabab and the community, the autumn- and spring-crop, during his
- 5 priestly ministry.

L. 1: l>kn, cf. the personal name l>k in the Qat graffiti from the country of Mukéras, and Ar al>aka "to send a messenger to someone."

L. 2: str/ywm/ršw/<ttr, Gl 1772/3 (cf. JaSOL, pp. 384-385); in these two texts, the clause bn/kl >bythw is missing after widyhw.

L. 3: fdyhw: for the meaning of this verb, see below, the commentary on Ja 2848 y/5-6. - h>r, cf. JaSMB, p. 437 B, and Ar ha>ara, 4th form "to cause to be present, bring something to someone." - ntf, cf. Ar na>fat "clear water in small quantity." The basic idea of Ar na>afa "to run (water)" is applied metaphorically in CIH 338/5: wywm/h>tw/mhr/hntf/bdn/zrn "and when he [: the author] restored the decree, which had faded away, on this rocky ground;" the author of the text restored the decree at a time specified as follows (1.6): bkn/tsm/t>lb/m>hrm/mnsfm "when Ta>lab made Ma>hrum [: the author] [His] minister." - tkmt, plural of tkm; another plural is >tkmt of Gl 1762/3 (cf. JaSOL, p.380), which must be restored on the basis of the present line.

L. 4: for the meaning of hrf/wd>, see below, the commentary on Ja 2848 y.

Ja 2848 m: a dextrograde text located 2.22 m. to the right of, and perpendicular to, the text L; N 13; cf. tracing in pl. 5 B.

→ >l>sdm/dhll >l>lsadim, he of (the tribe) Halil.

>l>sdm: d is senestrograde; family name in Ja 2762 x.

n: a text below texts L and g; l. 1-4 (l. 4 is dextrograde): Gl 1681 a (cf. JaSOL, p. 367) + d 1.5: Gl 1681 b (cf. JaSOL, p. 368); cf. tracing in pl. 6 E, (5 B) and (6 D).

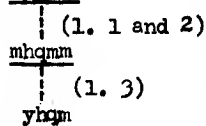
- 1 ← mhqmm/bn/hyt>l/mwd/smh<ly/dhll
- 2 ← mhqmm/bn/hyt>l/mwd/smh<ly/dhll/ywm/ršw/tnytm/
- 3 ← yhqm/bn/mhqmm/mwd/smh<ly
- 4 → wyt>mr/wdmr<ly/dhll/w
- 5 ← qbn>mr/bn/>l>mr/dhll/

- 1 Mu>haqim, son of Hu>yata>il, friend of Sumhu<alay, he of (the tribe) Halil.
- 2 Mu>haqim, son of Hu>yata>il, friend of Sumhu<alay, he of (the tribe) Halil, when he was priest a second time.
- 3 Yahqam, son of Mu>haqim, friend of Sumhu<alay

4 and Yata^camar and Damar^calay, he of (the tribe) Halil; and

5 Qabbān^camar, son of ^cIl^camar, he of (the tribe) Halil.

mhqmm did not engrave his identity card at least on the same rock where he engraved his appointment as mwd, the first time he became the priest of At-tar. Another person, hyt^cl of text Ja 2848 ad/2, waited even longer: he engraved his text only when he assumed the priestly ministry for the third time. All conjectures to explain those facts are open. - qbn^cmr: the first element of this new composite name is attested in Saf, e.g. CIS 334 (cf. Orientalia, 39 [1970], p. 415, note 3). - l^cmr, e.g. Ja 533. The genealogical tree contains three generations, viz. hyt^cl



Ja 2848o: to the left of, and aslant to, text n/1, and above the end of text n/2; N 12; cf. tracing in pl. 6 E.

l^ckrb/hbn ^cIlkarib [of the family] Hābin.

l^ckrb, e.g. CIH 237/1. - hbn, cf. the verbal form hbn in RES 4176/6-7 (see below), the personal names hbn in Saf (cf. JaMAR, VII, p. 187 A) and lwghbn in Lih (cf. l.c., p. 170 B).

p: immediately below and almost perpendicular to text i; N 9; cf. tracing in pl. 6 D.

/ddr^cd/dhl/ Ddrad, of the (the tribe) Halil.

ddr^cb, new personal name; same nominal formation as that, e.g. of ddn^cl of Ja 2617 j; the second element is known as a personal name rd in Ja 2619 n; for the personal noun rd, cf. JaMAR, VII, pp. 204-205.

q: immediately below text p; N 10; cf. tracing in pl. 6 D.

l^cb^cmr/dhl/ ^cAb^camar, he of (the tribe) Halil.

r: immediately below and aslant to. text q; N 11; cf. tracing in pl. 6 D + 7 F.

l^cm^cmr/rd^cn/bn/wdd^cl/w^cmšfy/dhl/

^cAm^cm^camar [of the family] Rad^cān, son of Waddād^cil and of ^cAm^cm^csafay, he of (the tribe) Halil.

rd^cn, cf. the proper name rd^cm, e.g. in CIH 607/2. - mšfy: for the second element, cf. Ar safā '(y) "to rise, appear."

s: immediately below and parallel to text r; N 14; cf. tracing in pl. 6 D + 7 F.

l^ckrb/bn/mqrsm/dhl/ ^cIlkarib, son of Muqrism, he of (the tribe) Halil.

mqrsm, cf. the proper name qrs in JaSMB, p. 417 B.

Ja 2848 t: immediately below and parallel to text s; N 15; cf. tracing in pl. 6 D + 7 B, and (E I).

/qdmn/bn/yqm>l/bn/cmkhl/dhl1

Qadmum, son of Yuqam>l, son of cAmnkahil, he of (the tribe) Halil.

qdmn, e.g. Ja 1020 a. - yqm>l, e.g. RÉS 2682/1. - cmkhl: a well-known name in Qat (e.g. Ja 2440). The restoration of l in cmkh[] of A 768/3 (cf. M. Höfner - J.M. Solé Solé, Inscripciones aus dem Gebiet zwischen Marib und dem Gof, Vienna, 1961, p. 27) remains hypothetical; the radicals kh, khh, khn and knn are also attested in SA onomastics.

u: immediately below the center of text n; l.3 is dextrograde; G1 1678 (cf. JaIOS, pp. 49-51 and pl. 1); cf. tracing in pl. 6 E and (7 G).

1 ← />sd>mn/bn/cm>mr/dhl1/

2 ← /cm>hr/bn/cm>mr/

3 --> /dhl1/

1 >Asad>amar, son of cAmn>amar, he of (the tribe) Halil.

2 cAmn>ahar, son of cAmn>amar,

3 he of (the tribe) Halil.

cm>hr, as in LuGMSE, p. 47: where "1678 a" (also on p. 275 A) is 1678/2. - The two sections of the text were written by two brothers.

v: immediately below and to the left of text u; G1 1678 aa (cf. JaIOS, p. 51 and pl. 1); cf. tracing in pl. 7 G.

1 >lkrb/[bn]/mhqmm/bn/cmsm</

2 dhl1/

1 >Ilkarib, [son of] Muhaqim, son of cAmmsam<,

2 he of (the tribe) Halil.

w: a boustrophedon text below and to the left of text r, and to the left of texts s and t; G1 1689 a (cf. JaIOS, pp. 76-81 and pl. 1); cf. tracing in pl. 8 I, (7 F) and (9 J).

1 ← >l>mr/bn/yhqm/bn/wdd>l/dhl1

2 --> ywm/sqy/<ttr/sb>/hrf/wdt

3 ← >/brwthw/bmlk/yt>mr

1 >Il>amar, son of Yahqam, son of Wadd&d>l, he of (the tribe) Halil,

2 when cAttar has irrigated Sabao, the autumn- and spring-crop,

3 during his priestly ministry on the territory of Yata>amar.

Cf. W1UIK, pp. 18-21 and facsimile in fig. 4c (p. 20), less l. "(3 a)" which

does not exist. W.W. Müller's translation of bnlk as "in der Regierungszeit" is published by WlUIK (p. 19), who refers to an unpublished work by himself and to LuELS (p. 45): "während der Regierung" (not "Regierungszeit," as WlUIK writes) and the author further adds the following note: "Da das Territorium der drei Herrscher das Sabäerland oder dessen Zentralgau war, ergibt 'sur le territoire' keinen rechten Sinn." This remark is irrelevant to the question of the translation of mlk. Yatacamar was a mukarrib, and not a mlk. "Regierungszeit" of W.W. Müller's translation and "Herrscher" of WlUIK's remark may be applied to any chief of state, but they eliminate the specific reality of mkrb. Furthermore, Sabao of the texts does not necessarily cover the whole Sab territory ruled by a mukarrib because none of the authors of texts w and ah, the only texts containing the expression bnlk, claims to be mwd of a mukarrib; thus, they cannot speak of the whole Sabao. It only refers to a section of the Sab territory, viz. the section of that territory where they exercised their priestly ministry (see above, p. 38). As a matter of fact, sbz of text Ja 2848 ah/2 (see below) is further specified by the restrictive expression hwntn/sbct/ḥḥḥm "the bottom land, [viz.] seven areas."

Ja 2848 x: below texts t and w; 1.1: N 16 + 1.2: G1 1686 aa (cf. JaLOS, pp. 61-62 and pl. 1) + 1.3: G1 1686 (cf. l.c., pp. 60-61 and pl. 1); cf. tracing on pl. 7 F + 8 I, (7 G) and (8 H).

1 hqmḥl/dhl1

2 ḥmm/bn/hqmḥl/dhl1/

3 mlkḥr/bn/ḥmm/mwd/krbḥl/dhl1

1 Haqimḥl, he of (the tribe) Halil.

2 ḥAnnum, son of Haqimḥl, he of (the tribe) Halil.

3 Malikḥar, son of ḥAnnum, friend of Karibḥl, he of (the tribe) Halil.

For the end of 1.2-3, cf. WlUIK, fig. 4 a (p. 18), 4 c (p. 20); for the central part of 1.3, cf. l.c., fig. 6 (between pp. 36 and 37).

hqmḥl: G1 1764 b (cf. JaSOL, p. 381 and pl. 2, and also LuGMSE, p. 47). -

ḥmm, Qat RÉS 3902, n° 166 (see above, p. 40). - mlkḥr: same nominal formation as that, e.g. of mlkkrb (cf., e.g. JaSIME, p. 409 B) and hrḥr (e.g. CIH 369/3).

The text mentions three generations: hqmḥl

↓ (1.2)

ḥmm

↓ (1.3)

mlkḥr

y: immediately below text v, and to the right of text x, and below the first two-thirds of text t; 1.1-3: G1 1679 (: A 687/1-3) + 1.4-6: G1 1773 a (: A 687/4-6) + 1.7-10: G1 1773 b + 1.11-14: G1 1687 (cf. JaLOS, pp. 51-54, 110-112, 112-114 and 62-74, respectively and pl. 1); for A 687, cf. SoSIVF, II, p. 21 and pl. 5 A); cf. tracing on pl. 7 G + 8 H + 8 I, and (7 F), (9 J) and (9 K).

1	←	<u>yhqm/bn/wddā-l/bkr/hll/wkbrtmw/</u>
2	←	<u>mlksmꜥ/bn/yhqm/bkr/hll/wkbrtmw/</u>
3	←	<u>ɔlrm/bn/mlksmꜥ/bkr/hll/wkbrtmw/</u>
4	←	<u>ɔlkrb/bn/ɔlrm/bkr/hll/wkbrtmw/</u>
5	←	<u>ywm/ršw/cṭtr/ddbn/wfaymw/bn/</u>
6	←	<u>kl/ɔbytḥw/wsqy/cṭtr/hrf/wdꜥ/</u>
7	←	<u>yhqm/bn/ɔlkrb/bkr/hll/wkbrtmw</u>
8	←	<u>ywm/ršw/cṭtr/ddbn/wfaymw/bn</u>
9	←	<u>kl/ɔbytḥw/wsqy/cṭtr/hwt/wbr/</u>
10	←	<u>hmgln/wšbꜥ/sbꜥ/wgwm/wrwm/ɔkln/</u>
11	←	<u>mlksmꜥ/bn/yhqm/bkr/hll/wkbrtmw/ywm/ršw/cṭtr/</u>
12	←	<u>ddbn/wfaymw/bn/kl/ɔbytḥw/ɔlrm/bn/mlksmꜥ/bkr/hll/wkbrtmw/</u>
13	←	<u>ywm/ršw/cṭtr/ddbn/wfaymw/bn/kl/ɔbytḥw/wšbꜥ/cṭtr/bṛwtḥmw/hrf/wd</u>
14	→	<u>ṭꜥ/sbꜥ/wgwm</u>

- 1 Yahqam, son of Waddād-ōil, first-born of Halil, and their leader.
- 2 Maliksamīc, son of Yahqam, first-born of Halil, and their leader.
- 3 ɔIlrām, son of Maliksamīc, first-born of Halil, and their leader.
- 4 ɔIlkarib, son of ɔIlrām, first-born of Halil, and their leader.
- 5 when they were priests of ʿAttar, Him of Dibbān, and have freed themselves from

- 6 all his houses, and Attar has irrigated the autumn- and spring-crop.
 7 Yahqam, son of Ilkarib, first-born of Halil, and their leader,
 8 when he was the priest of Attar, Him of Dibban, and has freed himself from
 9 all his houses, and Attar has irrigated the bottom land and elevated
ground of
 10 Hawzallan, and He has satiated Sabao and the community and the traveller
with food.
 11 Maliksami, son of Yahqam, first-born of Halil, and their leader, when he
was the priest of Attar,
 12 Him of Dibban, and has freed himself from all his houses. Ilram, son of
Maliksami, first-born of Halil, and their leader,
 13 when he was the priest of Attar, Him of Dibban, and has freed himself from
all his houses, and Attar has satiated during the priestly ministries of
them both, the autumn- and spring-
 14 crop, Sabao and the community.

For this complex, cf. also WiUIK, pp. 36-38 and fig. 6 (between pp. 36 and 37); most importantly, cf. ScSIVF, II, for the correct reading of rsw and fdyhmw of l. 5.

L. 2: mlksmi (also in l. 3, 11 and 12) is a new name.

L. 3: plrm, e.g. CIH 397/1.

L. 10: hngln: new place name composed of two well-known components, hn and gl. The reading of the word as hngln (cf. Ar hangal "colocynth") is excluded. - nw, present participle of nwy (cf. Ar nawa [i.] with the ordinary meaning in Saf, "to emigrate, travel." The word is a collective, just as gw is. - ski, e.g. G1 1537/7.

The expressions bkr/hll and bkr/sbwn follow the name of the author's father, respectively, seven times in the present text, and twice in Ja 2848 ad (see below); and the second expression always follows the author's name eleven times in text Ja 2848 z (see below). For the meaning of bkr, cf. JaLOS, pp. 141-142, and the following statement: "on pourrait, donc, voir dans bkr le chef du conseil des anciens de la tribu, dignité en même temps que fonction honorable qui faisaient, de leur titulaire, un choix tout désigné pour les fonctions de mwd et de kbr" (p. 142). The latest study of bkr is given by WiUIK. The groups of texts mentioning bkr/sbwn are studied on pp. 7-11, and on p. 8, the reader finds this remark: "Zur Bezeichnung Bakr Saban vergleiche man S. 5-7 und 39." Pages 5-7 are mostly devoted to the general problems of the texts mentioning bkr/sbwn and I find nothing concerning the "Bezeichnung" of bkr/sbwn but the ordinary translation of bkr as "first-born." On p. 11, the reader finds this: "M. Höfner wirft (brieflich) die Frage auf, ob BKR SBWN ein Titel gewesen sein könne. Man vergleiche S. 39." The reader may get the impression that he is offered a brand-new idea. In fact, the same idea is contained in JaLOS's excerpt reproduced above. Finally, on p. 39, WiUIK writes that "aus dem Inhalt von S. 7-11

lässt sich erkennen, dass der Bezeichnung Bakr in 'Bakr Sababān' nicht die Bedeutung 'Erstgeborener' gegeben werden kann. Frau Professor Dr. M. Höfner schreibt mir, bkr/sbān komme ihr als Sippenname eonderbar vor. Sie erwägt, ob es nicht ein Titel gewesen sein könnte." This long note should have been added to p. 11, and the repetition of M. Höfner's remark would have been avoided. Furthermore, there is nothing in pp. 7-11 which may remotely justify W1UIKs new understanding of bkr/sbān which is all the more surprising in that, just two lines above, the author speaks of "die Erstgeborenen der Halil." Finally, the two expressions bkr/hll and bkr/sbān are used in identical pericopes and must be understood in the same manner.

The context contains three special features of great importance.

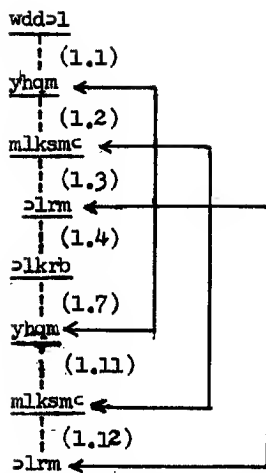
1 - L. 5-6 and 13 contain three forms worth noting. The plural of rsww and fdyhw (both in 1.5) and the dual of brwthMY (1. 13) indicate that the three authors of 1.1-3 and that of 1.11 are included in the statements made by the authors of 1. 5-6 and 13; in other words, 1.1-3 seem to have been engraved, not by their respective authors, but by the author of 1. 4 and the pericope of 1.5-6 refers to the four authors of 1.1-4. Similarly, the last pericope of 1.13-14 refers to both the author of 1. 12-14 and his father who engraved 1. 11-12. Therefore, -hw of the ordinary formula fdyhw - - bythw does not refer to the deity, but to the author of the texts, in the same way that -hmw of fdyhmw refers to the authors of 1. 1-4.

-hw and -hmw here are reflexive pronouns, as already suggested by JaLOS: "fdyhw il se libéra" (e.g. p. 65).

The singular of bythw contrasting with the plural of fdyW does not necessarily influence the meaning of byth as "temples" (cf. already LuELS, p. 45, and more recently W.W. Müller in W1UIK, e.g. p. 8), because the author could have resumed reproducing the normal standard expression when starting a new line. Both LuELS and W.W. Müller's (cf. 1.c., e.g. p. 13) translations of fdyhw/bn / kl/bythw as "dieser ihm [: the deity] (dafür) aus allen seinen Tempeln loskaufte" and "diesem [: the deity] aus allen dessen Tempeln das Löseopfer darbrachte," respectively, are difficult to understand: what does it mean to take or bring the ransoms from the temples? Was it some kind of procession or ritual house cleaning? Had the texts b "in" instead of bn "from," those translations would make some sense. The whole expression means, in my opinion, that the author of the text, when becoming a priest of Attar, freed himself from the obligations imposed upon him by the care of all his houses in order to devote himself entirely to his new duty.

2 - The word hwt means "bottom land" (cf. Ar hāna [o] "to be low, base;" here, with the physical meaning) precedes br "elevated ground" in 1.9 (cf. Ar barr, also in Datīnah "l'intérieur des terres" in LaGD, p. 145). If the ordinary meaning of "wheat" (cf., e.g. JaSIMB, p. 430 A) is maintained for br, I do not find any suitable meaning to hwt. This word is also attested in Ja 2848 ah/2-3, hrf/wdt>/dhnwtn, where hrf and dt> must refer to the "fruits of autumn" and "fruits of spring" (cf. JaSIMB, pp. 437 B and 431 B, respectively) instead of the two seasons of the year.

3 - The most important feature of the genealogical tree contained in the text is that the pedigree yhqm/mlksm</plrm is found twice with one generation represented by plkrb in the middle. Therefore, each of the two identity cards mlksm</bn/yhqm/bkr/hll/wkbrhmw and plrm/bn/mlksm</bkr/hll/wkbrhmw is repeated absolute-



ly identical after a lapse of three generations. This fact is a good example of the has-tiness with which many identifications of eponyms are taken for granted and lead to the splitting of several kings into two or three homonyms; see above, pp. 23-25.

Ja 2848 z: a boustrophedon text running below texts y and w; G1 1682 (cf. JaLOS, pp. 54-60 and pl. 1); cf. tracing in pl. 7 G - 10 M.

- 1 ← t<lbm/š&drrm/bkr/sb>n/šbh<ly/bkr/sb>n/yqr>l/bkr/sb>n/wkl>l/bkr/sb>n
- 2 → >lsm</bkr/sb>n/>sdyd</bkr/sb>n/mlk>mn/bkr/sb>n/>m>mn/bkr/sb>n/šbh>mr
- 3 ← bkr/sb>n/>lkrb/bkr/sb>n/krb>mc/>lr>n/bkr/sb>n/mwd/smh<ly/

- 1 Ta<labbum [of the family] Š&adanum, first-born of Sabab>n. Sabab>alay, first-born of Sabab>n. Yaqurr>il, first-born of Sabab>n. W&kil>il, first-born of Sabab>n.
- 2 >lsm<, first-born of Sabab>n. >Asadyad<, first-born of Sabab>n. Malik>aman, first-born of Sabab>n. >Amn>aman, first-born of Sabab>n. Sabab>amar,
- 3 first-born of Sabab>n. >lkrb, first-born of Sabab>n. Karib>am< [of the family] Darb>n, first-born of Sabab>n, friend of Sumhu>alay.

Cf. also LuGMSE, pp. 46-47, 66-67, and W&UIK, pp. 9, 10 and 17.

L. 1: t<lbm, Ja 473 u. - š&drrm: for the first element of this new name, cf. the personal noun š&d in JaSMB, p. 449 A. - šbh<ly, CIH 980/2. - yqr>l: for the verbal element of this new personal name, cf. yqr<ly in Ja 2815/4-5 (to be published). - wkl>l: Ja 2807 a.

L. 2: >lsm<, e.g. CIH 377/1. - >sdyd<, same nominal formation, e.g. as >s>dmn and >mryd< (cf., e.g. JaSMB, p. 407 A). - mlk>mn, same nominal derivation, e.g. as mlksmc and >s>dmn. - >m>mn, e.g. CIH 487/1. - šbh>mr, same nominal

formation, e.g. as šbh^cly and yt^cmr.

L. 3: šlkbr, cf. the name of a person in Ja 2393, and of a Min family in Jašal (11/2) (cf. JaMIL, p. 161 A). - krbsm^c, same nominal formation, e.g. as krbšhr and mlksm^c. - drhn, cf. the personal name, e.g. in Ja 2484/5, and the name of a family, e.g. in Iryani 22/2.

Ja 2848 aa: a short line starting to the right of, and running below, the beginning of text z; G1 1774 aa (cf. JaLOS, pp. 115 and pl. 1); cf. tracing in pl. 10 N + 9 L.

šrshmw/bn/hqm/dsb^cn

Šarashumū, son of Haqim, he of (the tribe) Sababān.

Cf. also LuGMSE, pp. 47 and 86, and WiUIK, pp. 9 and 10. - šrshmw, a new name; cf. šrshmw of Ja 2839/9 (see above, p. 19).

ab: immediately to the left of text aa, and below the last four-fifths of text z; G1 1774 cc + 1778 (cf. JaLOS, pp. 116 and 118-120, respectively, and pl. 1); cf. tracing in pl. 9 L + 10 M + 9 J + 11 P.

/šb^cmr/bn/b^cttr/dhl1/wb/ršw^cthw/hšb^c/c^cttr/krmw/wsb^cn

šAbšamar, son of Bišattar, he of (the tribe) Halil; and during his priestly ministry, šAttar has satiated Karmaw and Sababān.

JaLOS's šsr^cm of G1 1774 co is an erroneous reading instead of šb^cm of šb^cmr. Cf. also LuGMSE, pp. 47 and 186-187, and WiUIK, pp. 16-17 and 31. - b^cttr, e.g. CIH 282/6-7. - krmw, new clan name; cf., e.g. the personal name krm in Ja 2617 p.

ac: below and aslant to the beginning of text aa, and to the right of, and aslant to, the beginning of text ad/1-2; G1 1774 bb + b/1 (cf. JaLOS, pp. 115-116 and 114-115, respectively, and pl. 1); cf. tracing in pl. 10 N and (9 L).

šfq/bn/ 1 šafūq, son of

šb^cmn/dhl1 2 šAbšaman, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 35-36, and WiUIK, p. 31. - šfq, cf. the adjective and the verb, e.g. in JaSIME, p. 449 A, and the personal name šfqm, e.g. in CIH 467/2. - šb^cmn, e.g. JaSIME, p. 406 A.

ad: a long boustrophedon text running immediately below texts aa and ab, and to the left of text ac; G1 1691 + 1778 aa (: the end of 1.1) + 1774 b/2 (: the end of 1.2) + 1757 a (: the end of 1.3 and 4) (cf. JaLOS, pp. 84-90, 120, 114-115 and 102-103, respectively); cf. tracing in pl. 10 N + 9 L + 10 M + 10 O + 11 P, and (9 J) and (12 Q).

1 ← /šbh^cm/bn/šlkbr/bkr/sb^cn/mwd/smh^cly/wyt^cmr/wdmr^cly/ywm/sqy/
c^cttr/sb^c[š/h]

2 → [rf/w]l^cdtc/wbršw^cthw/hyt^cšl/bn/šbh^cm/bkr/sb^cn/mwd/yt^cmr/
wdmr^cly/wkrb^cl/wsmh^cly

3 ← /ywm/rsw/c_{ttr}/slt/rswtm/bkl>bythw/wywm/sqy/c_{ttr}/sb>/hrf/wdt>/
bkl

4 → rswthw/

- 1 Sabhum, son of ʾIlkabir, first-born of Sababān, friend of Sumhucaly and of Yatacamar and of Damarcalay, when cAttar has irrigated the autu[mn-]
- 2 [and] spring-crop and during his priestly ministry. Huyatacil, son of Sabhum, first-born of Sababān, friend of Yatacamar and of Damarcalay and of Karibail and of Sumhucalay,
- 3 when he was the priest of cAttar for a third priestly ministry in all his houses, and when cAttar has irrigated Sabab, the autumn- and spring-crop during all
- 4 his priestly ministries.

Cf. also L_uGMSE, pp. 46-47, and W_iUIK, pp. 7, 8, 13, 15 and 21-22.

L. 1: sbhm, e.g. CIH 287/14.

L. 1-2: the left edge of the panel has been broken off and damaged; therefore, >/hrf/w are missing and the left part of s and the lower left corner of d are also missing.

L. 2: wsmhclly (: G1 1774 b/2) had been forgotten by the engraver who added it to the right of the end of L. 2 after the engraving of text ac; therefore, this section is aslant to the main text, but below and parallel to text ac.

L. 3: slt/rswtm, same grammatical construction as, e.g. in >hd/mnsdm of R_{ES} 3945/14; see also the beginning of the commentary on text n, p. 42. - bkl/ >bythw is still translated "in allen dessen [: cAttar] Tempeln" by W.W. Müller (cf. W_iUIK, p. 8). Here again, -hw refers to the author of the text and >byt to the latter's houses because it seems difficult for a single individual to have performed the priestly ministry in a 1 1 the temples of cAttar.

Ja 2848 ae: to the right of, and aslant to, text y/11 - z; N 17; cf. tracing in pl. 9 K.

1 cmsfq/bn/yhqm/dhll/

2 >lkrb/bn/cmsfq/dhll/

1 cAmmsafaq, son of Yuhqam, he of (the tribe) Halil.

2 >Ilkarib, son of cAmmsafaq, he of (the tribe) Halil.

af: a text with the last line dextrograde, below and to the right of text ad; G1 1688 (cf. JaLOS, pp. 74-76, and pl. 1); cf. tracing in pl. 12 Q, and (10 N, 10 O, 12 R, and 12 S).

1 ← |brhmw/bn/>bcmr/dhll| Bucranium

2 ← |>bcmr/bn/šrhmw|

3 → |wwtrcl/dsbcn|

- 1 Barhumī, son of ʿAbḡamar, he of (the tribe) Halīl.
- 2 ʿAbḡamar, son of ʿarashumī
- 3 and of Watarḡil, he of (the tribe) Sabāʿān.

Cf. LuGMSE, pp. 46, 138 and 146, and WiUIK, pp. 15 and 26.

brhmw, e.g. Ja 541/8-9. - For a possible identification of the two persons listed in l. 2, cf. the commentary on text at. - wtrḡl, e.g. CIH 507/1.

Ja 2848 ag: a badly deleted text to the right of, and perpendicular to, text af; N 18; cf. tracing in pl. 12 R and (12 Q).

.../]wsqy[/<tttr/... ← 1 ...] and [<Attar] has irrigated [...
.../sb]>/wgv[m]/... → 2 ... Saba> and [the] community [...

The rest of the text is illegible.

ah: a boustrophedon text immediately to the right of, and slightly aslant to, text ag; G1 1780 (cf. JaLOS, pp. 35-37 and pl. 1); cf. tracing in pl. 12 R and (10 N and 12 S).

1	←	cṡsfq/bn/ḡlṡmr/dhl1/ywm/
2	→	sqy/<tttr/sb>/hrf/wdtḡ/dh
3	←	wntn/sb<t/ḡhbtm/bršw
4	→	thw/wb/mlk/smh<ly/drh

- 1 <Amṡaṡaq, son of ʿIlḡamar, he of (the tribe) Halīl, when
- 2 <Attar has irrigated Sabā>, the autumn- and spring-crop of the
- 3 bottom land, [viz.] seven areas, during his priestly
- 4 ministry and on the territory of Sumhu<alay Darīh.

Cf. also LuGMSE, pp. 46, 47, 146 and 186, and WiUIK, p. 32.

L. 3: ḡhbt, cf. in Datīnah "habat 'territoire sacré,' and tapābata 'habiter ensemble sur le même territoire'" (cf. LaGD, p. 337). - L. 4: wb/mlk, see above, p. 44, the commentary on text w. mlk, as in LuELS, p. 42. - drh, as in WiUIK.

ai: to the right of, and parallel to, text ah; N 19; cf. tracing in pl. 12 R.

hqmm/bn/wddḡl/dhl1/

Haqimū, son of Waddāḡḡil, he of (the tribe) Halīl.

hqmm, cf. hqm, e.g. of text j/1 (see above, p. 40).

aj: a long text running below text ad and to the left of text af; l. 1, first half + l. 2: G1 1775 + l. 1, second half: G1 1757 b + l. 3-4: G1 1690 (cf. JaLOS, pp. 116-118, 104-105 and 81-84, respectively); cf. tracing in pl. 10 O + 11 P and (12 Q and 12 S).

1 /mytcm/bn/hlkcmr/bn/hzfrm/dhll/hlkyfc/bn/mytcm/bn/hzfrm/dhll/

2 ytcm/bn/mytcm/bn/hzfrm/mwd/krbdl/dhll

3 cmkrb/bn/ytcm/bn/hzfrm/dhll

4 cmkbn/bn/ytcm/bn/hzfrm

1 Muyaticum, son of Halakamar, of (the clan) Hazfarum, he of (the tribe) Halil. Halakyafac, son of Muyaticum, of (the clan) Hazfarum, he of (the tribe) Halil.

2 Yaticum, son of Muyaticum, of (the clan) Hazfarum, friend of Karibdl, he of (the tribe) Halil.

3 cAmmkarib, son of Yaticum, of (the clan) Hazferum, he of (the tribe) Halil.

4 cAmmkabin, son of Yaticum, of (the clan) Hazferum.

Cf. also LuGMSE, pp. 47, 80, 82, and WAIUK, pp. 9 and 11-12.

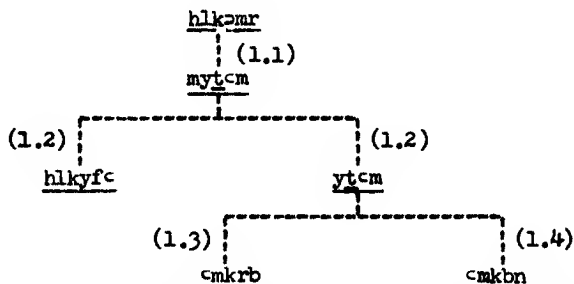
L. 1: mytcm, cf., e.g. JaSMB, p. 415 A. - hlkcmr, e.g. l.c., p. 407 B. - hlkyfc, e.g. CIH 513/1.

L. 2: ytcm, e.g. Ja 2855/13 (see below).

L. 3: cmkrb, cf., e.g. JaSMB, p. 411 A.

L. 4: cmkbn: for the second element of this new theophoric name, cf. the personal names kbn in Tham Eut 147 (cf. JAMAR, V, p. 137) and kbn in Tham Hu 287 (cf. l.c.) and in Saf (cf. BiOr, 28 [1971], p. 28 A). The expression dhll could not be engraved at the end of the line because of the roughness of the place.

The genealogical tree of the text may be presented as follows:



Ja 2848 ak: a long line running immediately below text aj; G1 1755 + 1692 (cf. JALOS, pp. 96-97 and 90-91, and pl. 1); cf. tracing in pl. 10 O + 11 P and (12 S and 13 U).

/bcttr/bn/sbhrm/dhll/sbkrb/syln/bn/bcttr/dhll/mwd/krbdl

Bicattar, son of Šabaḫrām, he of (the tribe) Halil. ʔAbkarib [of the family] Saylān, son of Bicattar, he of (the tribe) Halil, friend of Kariḫil.

Cf. also LuGMSE, pp. 47, 80, 84, and W1UIK, pp. 12-14.

syln, known only in ʔAwsānite RÉS 3886 and Qat RÉS 3902, n° 76. - For the pedigree, see below, the commentary on text ar.

Ja 2848 aL: a boustrophedon text below the end of text aj/1 and to the left of text aj/2-4; G1 1756 (cf. JaLOS, pp. 97-102 and pl. 1); cf. tracing in pl. 11 P.

1 ← /bcttr/bn/ʔlqwm
 2 → dhll/wddʔl/bn/bc
 3 ← ttr/bn/ʔlqwm/dhll/

1 Bicattar, son of ʔIlqawam,
 2 he of (the tribe) Halil. Waddāḏil, son of Bi-
 3 cattar, son of ʔIlqawam, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 46, 47, and W1UIK, pp. 9, 15 and 40. - For the pedigree, see below, the commentary on Ja 2849 b.

am: below text af; G1 1766 aa (cf. JaLOS, p. 384 and pl. 2); cf. tracing in pl. 12 S and (12 Q).

hytʔl/bn/ 1 Huyataʔil, son of
šrshmw/dhll 2 Šarashumū, he of (the tribe) Halil.

No mention of the text in LuGMSE; cf. W1UIK, p. 32 and note 2. - For the pedigree, see below, the commentary on text at.

an: a text engraved immediately below text am; a horizontal line separates the two inscriptions from each other; G1 1766 (cf. JaSOL, p. 383 and pl. 2); cf. tracing in pl. 12 S.

1 ytqm/bn/hytʔl
 2 bn/šrshmw/dhll
 3 ywm/ršw/cttr/dd
 4 bn/tny/ʔd

1 Yatiqm, son of Huyataʔil,
 2 son of Šarashumū, he of (the tribe) Halil,
 3 when he was the priest of ʔAttar, Him of Dib-
 4 bān, the second time.

Cf. also LuGMSE, pp. 37, 47, 48, 114 and 138; not mentioned by W1UIK.

L. 4: tny/ʔd, cf. šltt ʔd in CIH 366 [c] and (d) (see below); for tny, cf.,

e.g. JaSMB, p. 451 A.

For the pedigree of the text, see below, the commentary on text at.

Ja 2848 ao: a boustrophedon text immediately to the right of, and almost perpendicular to, text an; N 21; cf. tracing in pl. 12 S and (12 R).

1 ← smhkrb/bn/hyt

2 → c=1/bn/srshmw/dh

3 ← /11

1 Smhukarib, son of Huyatac-

2 ail, son of Šarashumū, he of (the tribe) Ha-

3 lil.

smhkrb, cf., e.g. JaSMB, p. 410 A. - For the pedigree of the text, see below, the commentary on text at.

ap: a text below and to the left of text an; N 20; cf. tracing in pl. 12 S.

yhqm/bn 1 Yahqam, son of

abamar/bn 2 Abamar, son of

srshmw 3 Šarashumū,

dhll 4 he of (the tribe) Halil.

For the pedigree of the text, see below, the commentary on text at.

aq: a text below the end of text ak; G1 1692 aa (cf. JaLOS, p. 92 and pl.1); cf. tracing in pl. 13 U and (11 P).

qwm/bn/sbhrm/dhll Qawmum, son of Sabhrām, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 47, 67, 75, 83, and WUUK, pp. 12-13. - qwm, CIH 496/2.

For the pedigree of the text, see below, the commentary on text ar.

ar: a senestrograde text with 1.3 being dextrograde, running below text aq;
1. 1: G1 1759 a + 1. 2+3: G1 1759 b + 1. 4: G1 1767 + 1. 5-8: G1 1779
(cf. JaLOS, pp. 105-106, 106-108, 108-110 and 120-123, respectively, and pl. 1); cf. tracing on pl. 13 U and (13 T).

1 Waddād-il [of the family] Raymān, son of Abkarib, son of Sabahrām, he of (the tribe) Halil.

2 Bicattar, son of Waddād-il, son of Sabahrām, he of (the tribe) Halil, when he was the priest of Attar.

3 and has freed himself from all his houses, and Attar has irrigated <Sabaz>, the autumn- and spring-crop, during his priestly ministry.

4 until he returns to Nasqum.

5 cAmmkarib, son of Waddād-il, son of Sabahrām, he of (the tribe) Halil,
 6 when he was the priest of Attar, and has freed himself from all his
 7 houses, and Attar has irrigated Sabā and the community,
 8 the autumn- and spring-crop.

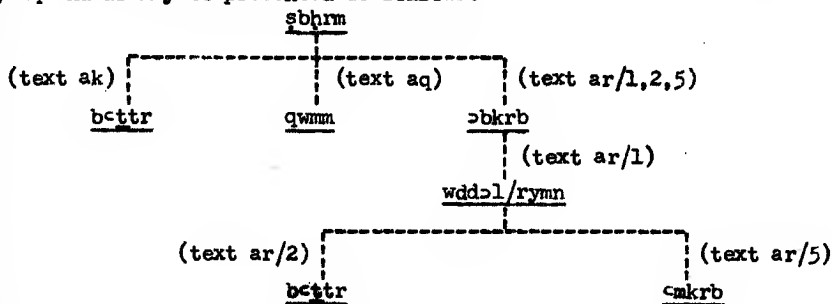
1 ←- wdd>l/rymn/bn>bkrb/bn/sbhrm/dhll
 2 ←- bcttr/bn/wdd>l/bn/sbhrm/dhll/ywm/ršw/cttr/
 3 →- wfdyhw/bn/kl>bythw/wsqr/cttr/<sb>/hrf/wdt>/bršwthw/
 4 ←- ln/yhwr/cd,y'/nšqm/
 5 ←- cmkrb/bn/wdd>l/bn/sbhrm/dhll/
 6 ←- ywm/ršw/cttr/wfdyhw/bn/kl>by
 7 ←- thw/wsqr/cttr/sb>/wgw(m)
 8 ←- hrf/wdt>

Cf. also LuGMSE, pp. 46, 48, 67, 75, 138, 146, and WiUIK, pp. 12-13 and 21-24.

L. 3: all the sqy-phrases of this collection mention sb> immediately after cttr (cf. texts L/4-5, w/2-3, ad/3-4, ah/2-4 and ar/7-8), except text ay/4, where sb> is reported after hrf/wdt>. It may, thus be assumed that sb> was forgotten by the engraver after cttr.

L. 4: ln, cf., e.g. JaSIME, p. 439 B. - yhwr, RES 3945/16. - nšqm, cf., e.g. JaSIME, p. 416 B.

The name sbhrm is a personal name because it is found as the 2nd and 3rd name of an identity card (cf., respectively, texts ak, aq and ar/1,2,5), exactly as bhrm (cf., respectively, texts as/1,2 and 3). Therefore, the pedigree of texts ak, aq and ar may be presented as follows:

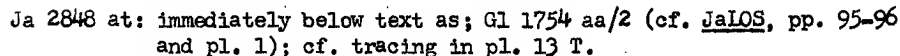


Ja 2848 as: below and aslant to text ap, and below and to the right of text ar; 1. 1-3: Gl 1754 + 1. 4: Gl 1754 aa/1 (cf. JaLOS, pp. 92-95 and 95-96 and pl. 1); cf. tracing in pl. 13 T and (12 S and 13 U).

1 cmšfq/bn/bhrm/dhll
 2 cmchr/bn/bhrm/dhll

- Cf. also LuGMSE, pp. 36, 41, 47, 67, 72, 73, 75, 83-84, and WiUIK, p. 14.
bhrm is a personal name, contrary to W.W. Miller (cf. AION, 34 [1974], p. 419), who holds it for a clan name.

bb:am



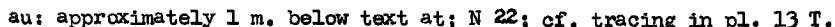
Macadkarib, son of Yahqam, son of Šarashumā, he of (the tribe) Halil.

The proximity of texts am - ap and at justifies the following pedigree, to which is added text af/2 as a mere possibility:

```

      ſrshmw
      |
      v

```



sm^c, e.g. RES 5094/5. - q^cn, Qat Ja 2421/2.

av: a badly damaged inscription about 2 m. east of text au and 55 cm. west of

text ax; N 23; cf. tracing in pl. 14 V.

<u>hrwḥmlk/mkšb/...</u>	1	<u>Harawḥmalik [of the family] Makšb ...</u>
<u>hw/crrt/bros/rfpm...</u>	2	<u>his ... cArrarat at the top of Rawḥam...</u>
<u>...n/.tj ...r...</u>	3	
<u>.../...</u>	4	

hrwḥmlk, a new name; cf., e.g. hrwḥl in JaSMB, p. 413 B. - mkšb, cf. Lip. JaI 169 L. - crrt, cf. the noun, e.g. in RES 4904/2. - bros, cf. Moretti 1/4. - rfpm...: for the first element, cf., e.g. rfnṯhw in Iryani 34/4 (see below, appendix n° 5).

Ja 2848 aw: a graffito below, to the left of, and aslant to, text av; N 24; cf. tracing in pl. 14 V.

šlwlhy/dhl Šalawlahay, he of (the tribe) Halil.

šlwlhy: for the first element of this new name, cf., e.g. the place name dt/šlwm in RES 4514/3.

ax: a boustrophedon text 55 cm. below text av; CIH 967 (cf. JaSOL, p. 366); cf. tracing in pl. 14 V.

1	←	<u>cmsfq/bn/cmkrb/bn/hzfrm/dhl</u>
2	→	<u>mwd/ydc=l/wytcmr/wkrb=l/ywm/r</u>
3	←	<u>sw/cṯtr/ddbn/wfdyhw/bn/kl/abyt</u>
4	→	<u>hw/wsqy/hrf/wdt/sb/wgwm/sbcm</u>

1 cAmṣafaq, son of cAmmkarib, of (the clan) Hazfarum, he of (the tribe) Halil,

2 friend of Yada=l and of Yata=amar and of Karib=l, when he was the

3 priest of cAttar, Him of Dibbān, and has freed himself from all his

4 houses, and [cAttar] has satiatively irrigated the autumn- and spring-crop, Sabaz and the community.

Cf. also LuGMSE, pp. 20 and 23; not mentioned in WUIK. - There is no symbol to the right of the text. - A vertical section of the text has been damaged in the second third of the lines.

SECOND SERIES: on the nearby boulder: Ja 2849.

Ja 2849 a: in the western section of the upper side of the boulder; N 25; cf. tracing in pl. 14.

Design	Design
<u>mscd</u>	<u>Musacāḍ.</u>

The design is composed of a central vertical line; to the left a triangular-fork in the upper right corner of which is connected with the preceding line; to the right a design which resembles the right half of the design of Ja 2860 c. - mscd, e.g. Ja 2772 ac/2.

Ja 2849 b: a boustrophedon text engraved immediately below the preceding name;
 G1 1708 (cf. JaLOS, pp. 100-101, and tracing in JaSOL, pl. 1); cf.
 tracing in pl. 14 V.

- ← ɔlqwm/bn/yqd 1 ɔIlqawam, son of Yaqad-
 → mɔl/dhl1/bcttr/ 2 amɔil, he of (the tribe) Halil. Bicattar,
 ← bn/ɔlqwm/dhl1/ 3 son of ɔIlqawam, he of (the tribe) Halil.

Cf. also LUGMSE, pp. 36, 46-47 and 80; not mentioned in WUUK. - The present text and Ja 2848 aL have three features in common, viz. the boustrophedon set-up of the text, the shortness of the lines, and the pedigree bcttr/bn/ɔlqwm, which is repeated twice in the first text. The pedigree of the two texts may be presented as follows:

yqdmɔl
 | (Ja 2849 b/1-2)
ɔlqwm
 | (Ja 2848 aL/1,2-3; 2849 b/2-3)
bcttr
 | (Ja 2848 aL/2-3)
wddɔl

II - a l - M a s ā j i d .

=====

The ancient temple of al-Masājid is located about 29 kil. southwest of Mārib, and the ride takes about 1 hour.

E. Glaser visited the site in 1888 and brought back the paper squeezes of the two texts, RES 3949 and 3950, which commemorate the building of the temple, whose name is Maṣrābūm, and of its enclosure wall, respectively. The two inscriptions were engraved by Yadaṣīl Dārīḥ, son of Sumhīṣalay, the great builder of the enclosure wall of Ḍaḥwām near Mārib, and of both the temple of Širwāḥ in Hawlān, and its enclosure wall.

Of special interest is the fact that the construction of the enclosure wall of the temple is connected with a historical fact which has nothing to do with a cultural act or activity, but simply is a territorial acquisition, viz. ywm/ṣy/yṣqr/wḍdhb (RES 3950) "when he [:Yadaṣīl Dārīḥ] acquired Yasqur and its irrigated lands." LuYDS (p. 5) translates the pericope as follows: "le jour où il fit ériger Yasqur et ses terres d'arrosage." This translation is based upon the confusion of the two verbs ṣy and ṣṣ. In my opinion, Yasqur was the name of the important wādī which runs immediately south of the temple itself. The name yṣqr is not to be found in the text commemorating the building of the temple itself, it is true. However, the building of such a large temple so far away from the capital can hardly be conceived without the protection of an enclosure wall. In my opinion, the pericopes of the two texts are complementary of each other: the addition of the large wādī and its irrigated lands (RES 3950) was a part of the unification process (cf. ywm/hwst/kl of RES 3949) of the mukarrib, and the building of both the temple and its enclosure wall definitely sealed the new territorial acquisition.

The most detailed documentation on the temple was collected by A. Fakhry in 1959 (cf. also note 2 of my commentary on Ja 2225), and the latter's plan of the temple is reproduced by A. Grohmann in Arabien (Munich, 1963, p. 165, fig. 54 a). The photograph on pl. 29 of LuGMSE (p. 159) was taken from a point located about the center of the long western wall and shows the second half of the long eastern wall and more than the eastern half of the entrance area. At the present time, nothing of the ancient temple is left over; only remain three sections of the enclosure wall; cf. tracing in pl. 15.

The main characteristic of the enclosure wall is not recorded in A. Fakhry's plan, viz. the northern section is correlated, as the enclosure wall of Berāqīs (cf. the photographs of FaAJY, III, pl. 52 and 56) and of Širwāḥ in Hawlān (see below); four buttresses flank the northern side of that section of the wall. The measurements of the eastern buttress were taken, but those of the three others were not because of the great amount of debris accumulated around them.

The length of the long southeastern section of the wall and of the short northeastern section is 105.10 and 41.17 m., respectively. The door

is located 7.25 m. north of the center of the long southeastern section, instead of in its center, as shown in A. Fakhry's plan. The bottom of the door is 73 cm. above the debris and its present height is 2.82 m. The present height of the enclosure wall immediately southwest of the northern bastion is 4.90 m. above ground level.

The southwestern section of the wall containing the two gates as well as the columns outside the gates and inside the northern half of the site have disappeared. The place of the southwestern wall is in shambles with gaping holes in the northwestern corner and the center where the columns used to stand. During the past years, the site has become a quarry, and the fresh tracks of wide tires north of the enclosure wall indicate that heavy trucks are still going there at the present time to pick up stones.

It is one of those recent plunders that brought to light two beautiful twin tables. One of them ended up in the Art Museum of Princeton University and was published in 1972 as Ja 2225. The other, labeled here Ja 2850, belongs to the private collection of Mr. Abdulqawi H. al-Humayqani of al-Hudaydah, who told me that his antiquity had been picked up at al-Masajid; this information confirms my argumentation on the origin of Ja 2225. The two tables and their texts are identical, except for the name of the person offered to the moon god ʔIlumquh. This man is called ybhrʔl "Yabharʔil" in Ja 2850, who is also the first name of the author of RES 4813/1 (see above, p. 34).

Here follow the details on AHA 1: Ja 2850: a slightly blueish alabaster table; 73.2 x 51 cm. [in Ja 2225: 70.8 x 52.5 cm.]; upper side: width of the rim: 2.1 cm.; and depth of the cavity: 0.4 cm.; letter height: 4.6 cm.; height of the lateral sides: 5.6 (in the center) and 8.1 cm. (at both extremities).

ʔlʔadiq/bn/ḥmnʔtt/ḥfry/ḥqny/ʔlmq

h/ybhrʔl/bʔttr/wb/ʔlmqh w

b/ḏt/ḥmym/wb/ḏt/bʔdn/wb/krbʔl

ʔlʔadiq, son of Ḥammānʔatat, he of (the clan) Ḥafray, has dedicated to
ʔIlumquh Yabharʔil. By ʔAttar and by ʔIlumquh and by Ḍāt-Ḥimyām and by
Ḍāt-Baʔdān and by Karibʔil.

The word divider after the second mention of ʔlmqh was forgotten. Two minor differences with Ja 2225 are that the two sections of the names of the sun goddess are not separated from each other in Ja 2225.

III - Şirwâş in Hawlân.

The abundant photographic documentation published by FaAJY, III, pl. 1-12 and 14-20, shows the beauty and magnitude of the ruins of ancient Şirwâş, which was also celebrated in early Islamic time. The coordinates of Şirwâş in Hawlân are 15° 27' E - 45° 20.25' N on YARNA, sheet 5.

The most important parts of the extensive field are (1) the temple dedicated to ʿIlumquh, which is characterized by a semi-circular apse and was built by the famous Yadaʿʿil Darih, the builder of the wall of ʿAwwâm and of Macrabum at al-Masâjid, (2) "cʿArs Bilqis" ("Dār Bilqeis" in FaAJY, I, e.g. p. 32, and "Dār Bilqis" in HÜISH's pl. 1), (3) the group of eight granit pillars with an old temple, and (4) some pillars northeast of the main temple. The enclosure wall of the city was crenelated, as the northern section of the enclosure wall of Macrabum at al-Masâjid.

The whole complex immediately west of the main temple and the enclosure wall of the ancient city have suffered extensively during the war. The whole complex referred to above was inhabited for almost four years by Egyptian soldiers who "adapted" the buildings to their needs. For example, the small room south of the huge stone with RÉS 3945 (on the northern side; cf. FaAJY, III, pl. 8 [not "XIII," as in I, p. 33] and 9 A) and 3946 (on the southern side), which was "a stable for the animals of one of the inhabitants" at the time of FaAJY's visit (cf. I, p. 33), was used as a kitchen by the soldiers who kept a large open fire going on days after days. RÉS 3946 was covered by at least 1.5 cm. of ashes, and alongside the bottom of the stone, there was a pack of ashes of about 30 cm. deep and 50 cm. wide. The text has been greatly damaged by the fire. The upper half of RÉS 3945 has also suffered greatly and especially the left end because it was unprotected; the lower half of the text is in the ground. The whole site has not been inhabited since the departure of the Egyptian soldiers and is now the property of three natives living in the small village of Şirwâş.

1 - Notes on HÜISH.

Before dealing with the inscriptions recorded in my notebook and which I had time to photograph during the hour I was able to spend in Şirwâş, it seems advisable to introduce the reader to HÜISH because most of those texts are studied in that publication, which is the latest in date of the studies devoted to the inscriptions of Şirwâş in Hawlân. Here follows a series of ten examples illustrating that the accuracy of the information and the thoroughness of the investigation can hardly be ascribed to HÜISH.

- a - H. von Wissmann's sketch of the site reproduced in pl. 1 has already been published in HÜVRA, p. 322. This detail of information is not given

by the author on p. 4. More importantly, the author does not point out that the second printing of the sketch contains an additional small building represented by a square in stippling above "bacl >Awcal," viz. 1.4 cm. east-northeast of the center of the sketch.

- b - Before repeating FaAJY's statement according to which the original stone of Fakhry (7) is 115 cm. long (cf. FaAJY, I, p. 41), HÜBISH (p. 5) states that the length of Gl A 434 b is "nur etwa 70 cm."

(1) Any person handling a squeeze should at the very least be able to take the accurate measurements of that squeeze. The author's remark that "die Messungen nach den Abklatschen, speziell solchen aus Papier, immer etwas ungenau und schwankend sind" (p. 8, note 11) has nothing to do with the necessity of taking those measurements accurately. If those measurements do not exactly correspond to those of the original, it is because the paper squeeze was not made with the proper attention or was later damaged or flattened as a consequence of a mis-handling, such as the piling of paper squeezes on top of each other. If, however, HÜBISH's remark means that, as a general rule, the measurements taken from the squeezes of the E. Glaser collection must be considered approximative, viz. with a few millimeters margin, the remark amounts to breaking open a door already wide open.

(2) The photograph of the squeeze A 434 b is printed in pl. 3, top. Thanks to the small scale added by myself to the squeeze before taking the photograph, the length of the squeeze can be taken, viz. 66.5 (top), 66.8 (center, in the axis of n) and 67 cm. (bottom). Compared with the preceding figures, "etwa 70 cm." is certainly "etwas ungenau."

(3) FaAJY's measurement of "115" cm. is repeated by the author without any remark or comment. Yet, A 434 b covers bn/smh and about 1.5 cm. of the stone to the left of bn. It is, thus, immediately obvious - but HÜBISH did not seem to have seen it - that the length of 115 cm. is erroneous because the remaining rh/ would measure 48.2 cm.; viz. 115 - 66.8 ! I reported the measurements of A 434 b on my photograph of the original; the length of the stone is 94.1 cm. The error of the figure "115" is confirmed by the following fact. The proportion between the length and the height of the stone is, on the basis of FaAJY's figures, $115 : 26 = 4.42$. On my photograph of the original stone, the same proportion is $23.8 : 6.6 = 3.6$. FaAJY's width of the stone is 26 cm., that is true because 94.1 (the length of the stone) : 3.6 = 26.1 cm.

(4) The preceding information further contradicts FaAJY's statement on Fakhry (1) according to which "the height of the letters being 26 cms" (cf. I, p. 33); it is the height of the stone because A 434 b shows that the letter height of the text - Fakhry (7) is a section of Fakhry (1) - is 22 cm. HÜBISH's explanation of FaAJY's "26 cms." is worth its weight in gold. According to the author, the letter height of CIH 366 is "± 23 cm" (p. 8) but "Fakhry gibt für CIH 366 eine Buchstabenhöhe von 26 cm an. Die Differenz erklärt sich daher, dass die Messungen nach den Abklatschen, speziell solchen aus Papier, etwas ungenau und schwankend sind." (p. 8, note 11; already reproduced above). It is preposterous that an author would blame the difference of ± 3 cm. on the measurements taken from a paper squeeze. How could a paper squeeze distort the original by as much as 3.3 %? Even a rubber squeeze without any supporting cloth between the

rubber layers may stretch 2 or 3 mm, but not 2 or 3 cm.

- c - In connection with the identification of G1 907 with Fakhry 17 (p. 6), H8ISH notes that "Fakhrys Kopie hat den Trenner vor bn, danach keinen; das l von yd<=l fehlt auch hier, am Ende hat Fakhry das h nicht mehr. Wegen des in beiden Kopien fehlenden l dürfte, ungeachtet der kleinen Unterschiede, dasselbe Original anzunehmen sein." (p. 6, note 5).

(1) H8ISH misses the whole point of the question because the author refers to, and uses, Fakhry's copy exclusively, instead of the photograph of the original published in FaAJY, III, pl. 5, n° 4; this reference is already given by RyET (p. 16) and is repeated by PiPISA (p. 249). The text of Fakhry 17 reads as follows: yd<=l/drh/bn/sm (cf. already PiPISA, p. 251, which is referred to by H8ISH, p. 6, note 5). Incidentally, H8ISH fails to point out that RyET restores the word divider before sm although it exists on the photograph.

(2) H8ISH also failed to check Fresnel 4 which has the correct copy of the text; therefore, "nicht mehr" of H8ISH's statement is erroneous.

(3) The only problem raised by G1 907 is the presence of the final h. If the letter actually existed on the stone copied as G1 907, the text cannot be identified with Fakhry 17 because the same letter exists in Fakhry 36: G1 909. If the letter did not exist, how could an ordinary Arab working for E. Glaser have copied a letter that did not exist? The reader is not given the opportunity of checking the original copy of G1 907 which might have been retouched by E. Glaser.

- d - The end of H8ISH's commentary on G1 1647 (p. 7) reads as follows: "Dazu Tgb. XIII b: 'Der Größe der Schrift nach zu 1646 gehörig,' with reference to note 6: "Bezüglich der Abweichungen bei den Angaben der Buchstabenhöhen siehe w.u., S. 8, Anm. 11." (see above, p. 61). E. Glaser wrote his statement in the field after seeing both G1 1646 and 1647. Therefore, H8ISH's comment on E. Glaser's statement is out of place because E. Glaser does neither give any measurement nor refer to the squeezes. Furthermore, H8ISH is illogical with her basic assessment of the value of the measurements taken from paper squeezes. Since the author admits that those measurements may explain a difference of ±3 cm. (see above, p. 61), E. Glaser's statement could hardly be wrong. I submit that H8ISH's comment is aimed at TsKF's statement, which reads as follows: "Buchstabenhöhe: 21.5 cm."

- e - H8ISH (p. 21) publishes the copy of G1 912 which consists only of gylm, and the editor's comment reads as follows: "gylm ist sonst Ortsname, doch ist gyln ein sehr bekannter Beiname und gyl ist im Saf. Personenname; vgl. Harding, Index, S. 460."

(1) It would have been much more useful to the reader to know that gylm is the name of a house in Sab (e.g. CIH 660/2), but of a place in Qat (see below).

(2) Since H8ISH refers to G.L. Harding's Index in relation with gylm, it is to be assumed that the author checked G.L. Harding's entry. It is, thus, difficult to justify that the author does not rectify the seven errors concerning SA displayed by G.L. Harding. This example may be added to the numerous other cases compiled by JaMAR, II, pp. 93-150, and which makes G.L. Harding's Index completely unreliable; for A.K. Irvine's position on the subject, see below, appendix n° 5.

(3) HÜBISH cares to refer to Saf in connection with gyl also. JaMAR (I, pp. 20 and 22-23) already demonstrated that the author's knowledge of Saf was more than limited. On gyl, reference should also be made to LP 979 (cf. JaMAR, IV, p. 159 B).

- f - Note 50 of p. 27 may be summarized as follows: the proper name mwglm is attested in CIH 660. According to N. Rhodokanakis in WZKM, 43 (1936), "S. 53, Anm. 3," mwglm must be read in RES 4170 and 3966. For the etymology of mwglm, cf. Ar wajila and mawjil.

(1) The number of the note in N. Rhodokanakis' paper is "2" (not 3), and the last letter of the word in RES 4170 is n (not m).

(2) The author fails to refer to JaMAR, I, p. 55. This omission enables the author to doom into oblivion the facts gathered in my study, and in particular (a) the palaeographic description of g and l in support of mwgl in RES 3966 and 4170 and (b) the mention of my etymology of mwgl which is mawjil, the same noun given by the author. The author claims that "wo ich unrecht habe, lasse ich mich gern belehren, wenn man mir Wesentliches zu sagen hat" (p. 4, note). It all apparently depends on the meaning given to "wesentlich." And even then, the author may fail to mention it; viz. with regard to Gl 1530 (p. 8), the author fails to refer to WIZGL (p. 31, note 19), who had already pointed out that the text "hat jedoch einen anderen Duktus."

- g - In JaMAR's lengthy review (cf. I, pp. 2-42) of HÜBRA, the following criticism was made: "l'auteur réserve son attitude complaisante à ses favoris, comme le démontre presque chaque page de sa récente publication." (p. 3). The preceding criticism is repeated here with regard to HÜBISH. Here follows a double example of the author's discriminating attitude in the question of tkmt.

On p. 34, the author writes that "Wissmann, AaG, S. 12 oben sieht dagegen aus chronologischen Gründen darin das l e t z t e." The publication referred to is WIZAG printed in 1968. The opinion of tkmt "end; last," was first suggested three years before WIZAG in my volume entitled A propos des rois badramoutiques de al-Uqlah (Washington, 1965, p. 37) on the basis of both philology and chronology (see above, pp. 26-27), and WIZAG does not refer to my publication. Let us finish the case of tkmt. On the same p. 34, HÜBISH claims that the meaning of tkmt "ist zumindest von der sprachlichen Seite her nicht sicher anzugeben." If true, how is it possible for the author to write immediately after the preceding statement that "hrfn/tkmt wird als 'das Jahr der Last, Bürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." No justification of any kind is given in support of this double interpretation; instead, the reader is referred to note 69 where the author states that "in einem Schreiben ... teilte mir H. v. WISSMANN die ausführlichen etymologischen Bemerkungen mit, die W.W. MÜLLER ihm zu tkmt gemacht hatte, in denen jedoch zum Schluss betont wird, dass aus Etymologie allein keine Entscheidung zu gewinnen ist, welches Jahr mit tkmt bezeichnet wird." Such a note might be very important to HÜBISH; it actually is valueless without the publication of those so-called "ausführlichen etymologischen Bemerkungen." If their publication ever takes place, it is to be hoped that the text will take into consideration and explain WIZAG's statement according to which "wenn tkmt das letzte (siebente) Jahr bedeutet, was nach W.W. Müller (mündl.) sprachlich gestützt werden kann" (p.

12; the same page is referred to also by H8ISH who fails to point out the difference). Last, but certainly not least, H8ISH translates b|hrfn/tkmtn (her text of Gl 1533/13-14; see below, Ja 2855) as "im letzten (?) Jahr," thus, endorsing H. von Wissmann's opinion. But, then, what was the purpose of stating on the preceding page that "hrfn/tkmtn wird als 'das Jahr der Last, Bürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." (see above).

- h - Gl 1636 (cf. H8ISH, pp. 52-53, and photograph of the squeeze in pl.10 b) is a very simple text written according to a well-known formula.

(1) H8ISH's commentary on the personal name hmy refers to RÉS 4181 which is ascribed to Sab most probably because of hmy. But, the origin makes it certain that the text is hmy, and the Sab form hmy is known in hmy texts whose origin is indisputable, such as the Caton Thompson collected unearthed during the excavations of a temple at Huraydah. - The two following references should have been given by H8ISH, viz. Qat AM 729 (cf. JAMAR, II, p. 120) and Sab Sa 149/1-2 (a text published by M. Höfner in 1966; cf. H8BCR, p. 49 B). hmy is also found in Gl 1721/3 (cf. H8ISH, p. 68; the author reads hmy... only) and is probably one of the subjects of [r]tdw.

(2) The expression cbd/bn in l. 1-2 is a well-known formula (e.g. CIH 77/3) with the same meaning as cbd/d (e.g. CIH 358/1), where both bn and d introduce a clan name; otherwise, the name following cbd would be a personal name. Sometimes, bn is replaced by bnv (e.g. CIH 722/1 and 3). H8ISH simply states that "vermutlich steht bn für den Plural" (p. 53, note 108).

(3) The object of the dedication is nfshw/wmhrthw (l. 6-8). Ja 752 is the only text which defines with an absolute certainty the meaning of mhrt as "filly." H8ISH claims that this translation "nicht zutreffend ist" in CIH 110, 111 and 492 (p. 52, note 106), but no reason is given in support of such a claim in CIH 110 and 111, where the only object of the dedication is mhrt. The author's reason in the case of CIH 492 is that the meaning of "wealth" is "weit passender" than that of "filly" because the text deals with the offering of the son, the daughter, all the children and the mhrt of the writer. It is a pity that the three authors of Ja 752 apparently forgot what was "weit passender" because they end their dedication as follows: "and that their lord 3Ilumquhū may continue to protect them and their camel herd" (l. 12-15), not their "Vermögen."

(4) One of the best known features of the dedicatory inscriptions is the final invocation introduced by the preposition b "by." The present text is not an exception, viz. bmrbhw/smh... (l. 9-10) "By his lord Sumhu[...]." Ignoring the preceding facts, H8ISH translates b as "für" (p. 53) and speculates whether "für" means "stellvertretend für" or "zugunsten!"

- i - H8ISH's commentary on frctm, the only word of Gl 915 (pp. 23-24), reads as follows: "frct ist als Personenname belegt (vgl. Harding, Index, S. 466); frctm könnte davon eine hypokoristische Form sein, gebildet mit der Endung -t."

(1) Here again (see above, p. 62), the author is perfectly satisfied jotting down a reference (where "466" should be corrected to "465") without checking the contents of that reference...and here again, G.L. Harding makes two errors in his entry of frct.

(2) It is difficult to understand why H8ISH did not simply refer to frctm of

RÉS 3946/7, which G.L. Harding's Index lists on p. 466 and where it is the name of an estate.

(3) It is also regrettable that the author does not justify the so-called hyporistic value of -t in the nominal derivation qtlt.

- j - H&ISH publishes E. Glaser's reading of G1 1654, her own decipherment of the squeeze, which is too fragmentary to allow any translation and, finally, the photograph of the squeeze (pp. 53-54 and pl. 14 A). The author failed to identify the text with RÉS 4081, n° 107, which has been considered a fake so far. The complete reading of the text based on the photograph of the squeeze follows as Ja 2870; cf. tracing in pl. 19.

← 1 f/hywm/kdpm/bn/ls
 → 2 qd/cbd/cwsclly/wt
 ← 3 q/lcttr/srqn/wcl
 → 4 mqh/bn/dy/yfrqhw/btqt
 ← 5 whw

- 1 Symbol. Hayūm [of the family] Kadhūm, son of Lasīq,
- 2 servant of cAwscalay, has placed his confi-
- 3 dence in cAttar Šarqān and cIl-
- 4 umquh against him who would frighten him [: the author] during his
- 5 walk.

L. 1: the initial f is a symbol; cf., e.g. RÉS 4813/2 (see below and pl. 3).-
hywm, e.g. Ja 2762 ae. - kdpm, cf. Saf Cx 303 (cf. Orientalia, 40 [1971], p. 285).

L. 1-2: lsq, cf. Ar lasīqa "to cling to something."

L. 2: cwsclly: for the first element of this new composite name, cf. the theophoric name cwsctr in the Qat graffiti from the country of Mukéras, the Lih theophoric name cwselh in JaI 44 b/2, and Tham cwsu in Eut 389 (cf. JAMAR, V, p. 143 A).

L. 2-3: wtq l-, cf. Ar watīqa calā "to confide in someone;" cf. also the noun wtq "firm pledge" (cf., e.g. JaSIME, p. 435 B) and the 4th form of the verb, hwtq "to guarantee," e.g. in Fakhry 55/5.

L. 4: n of bn is senestrograde in a dextrograde line. - dy: first occurrence of the plain writing of the oblique case of the singular masculine relative pronoun. - frq, cf. Ar farāqa, 2nd form "to frighten someone;" for the 1st form, "to deliver," cf., e.g. JaSIME, p. 446 B.

L. 4-5: qtw, cf. Ar qatā (o) "to walk with slow steps;" the expression btwhw practically means "during his trips on foot." - L. 5 of RÉS 4081, n° 107 (cf. the facsimile in Le Musée, 45 [1932], p. 309) is composed of three letters, contrary to two letters in both E. Glaser's copy and H&ISH's reading.

2 - Texts commemorating the building of the temple (CIH 366 bis)
and of its enclosure wall (CIH 366).

The question of the texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366) can hardly be definitively resolved before all the missing parts are recovered; several sections of the original texts are not yet known accurately enough to make their use in the reconstruction of the originals absolutely certain.

a - Survey of the material known so far.

Fakhry (1): Fresnel 9: Hal 50: G1 901 (cf. H8ISH, pp. 5-6).

The text is found on the northern side of the enclosure wall (cf. also H8ISH, p. 6). Two partial photographs were published by PiPISA, pl. 13 a and b; the author gives the correct information on p. 249, but the legend of pl. 13 a erroneously mentions Fresnel 10, instead of Fresnel 9. For the copy, cf. FaAJY, I, p. 54. The height of the stone and the letters is, respectively, 26 and 22 cm. according to G1 A 434 b : Fakhry (?) (see above, p. 61). According to FaAJY (I, p. 33), the total length of the text is 12.55m.

Fakhry (2): G1 902 (cf. H8ISH, pp. 5-6).

The text is engraved on the 7th stone course below the crenelated frieze of the eastern apse of the enclosure wall; this side is seen on the photograph n° 4 of FaAJY, III. According to FaAJY, the length of the text is 13.70 m. (I, p. 34), and the author's copy of the text is on p. 54.

Fakhry (3): Fresnel 10: G1 903 (cf. H8ISH, p. 6).

The text is engraved on the southern side of the enclosure wall and is 5.3 m. long according to FaAJY (I, p. 34), who publishes his copy of the text on p. 54.

Fakhry (6): Fresnel 7: Hal 58: G1 908 (cf. H8ISH, p. 6).

The stone is re-used in the southern wall of the more recent building west of the entrance gate. FaAJY's photograph in III, pl. 5, n° 3, is printed upside down, as can be seen on pl. 17 B: the stone is in the 8th stone course from ground level and almost at the right extremity of the more recent wall. This reference is not made by PiPISA (p. 249), and none of the photographs is referred to by H8ISH. According to FaAJY (I, p. 41, reproduced by PiPISA, l.c.), the measurements of the stone are "115 x 25 cms." On my photograph, the height of the stone and of the letters is, respectively, 26 and 19 cm. PiPISA (p. 249, note 2) points out that the initial w is missing in Hal 58, but fails to mention that the word divider after d is missing in the same copy and, therefore, repeats this last error in the transliteration of p. 249.

Fakhry (7): Hal 54; cf. G1 A 434 b (cf. H8ISH, p. 5 and pl. 3 A).

The stone is inserted to the right of Fakhry (1); cf. the photograph in PiPISA, pl. 13 b'. For the height of the stone and of the letters, see above, p. 61. H8ISH refers only to the copy made by FaAJY, I, p. 54.

Fakhry (8): G1 905 (cf. H8ISH, p. 6).

The stone is re-used upside down near the southern extremity of the western wall of the more recent building shown on FaAJY's plate in III, pl. 17 B. The photograph is published in PiPISA's pl. 13 e; the last word divider is missing in PiPISA, p. 249. According to FaAJY (I, p. 41, reproduced by PiPISA, p. 249), the measurements of the stone are "95 x 26 cms." According to my photograph, the stone measures 91 x 25 cm.; and the letter height is 18.5 cm. H8ISH refers only to the copy made by FaAJY, I, p. 54.

Fakhry (11): no photograph is available.

According to FaAJY (I, p. 41), the stone measures "80 x 28 cms.," and his copy is reproduced on p. 53.

Fakhry (12): Fresnel 5: Hal 59: G1 923 (: 898: 906; cf. H8ISH, p. 6 and note 4, where "(8)" in 1.2 must be corrected to "(12)").

PiPISA (p. 249) does not refer to the two photographs of FaAJY's III, pl. 17 B and 18 (right half of the text), but publishes another photograph. As usual, H8ISH does not refer to any photograph. In FaAJY's III, pl. 17 B, the stone is located 1 1/2 stone courses below Fakhry (6) and at the left (western) extremity of the wall.

In spite of the Geukens photograph, PiPISA's two transliterations of the text are inaccurate, viz. lmgq/wb/dt/hmym on p. 249, and

lmgq/wb/dt/hmym on p. 251.

In note 1, this author remarks that "manque dans Hal." Would the author have accurately reproduced the first letter as l, there would not be any discrepancy between pp. 249 and 251. Furthermore, there is no word divider after dt; and the word divider exists after hmym.

According to H8ISH (note 4), G1 923 is identical with Fakhry (12), which is correct. It is, thus, strange that the author would choose to reproduce the transliteration of an inaccurate copy, G1 906, as the text, rather than that of the accurate copy, G1 923.

According to FaAJY (I, p. 42, repeated by PiPISA, p. 249), the measurements of the stone are "115 x 26 cms." The measurements taken from my photograph are 97.5 x 27 cm., and the letter height is 20 cm.

Fakhry 17: Fresnel 4: G1 907 (cf. H8ISH, p. 6).

The stone is re-used upside down in the southern wall of the more recent building west of the entrance gate (cf. the photograph in FaAJY, III, pl. 17 B) and, more precisely, in the center of the wall and in the same stone course, but to the right, of Fakhry (12). This reference is not given by PiPISA (p. 249). FaAJY's photograph of the stone (III, pl. 5, n° 4) is printed upside down. None of the two photographs is referred to by H8ISH. According to FaAJY (I, p. 42, reproduced by RyET, p. 16, and PiPISA, p. 249), the measurements of the stone are 98 x 26 cm. On my photograph of the stone, they are 99.5 x 27 cm., and the letter height is 19 cm.

Fakhry 18 was re-used upside down eleven stone courses above the space separating Fakhry (12) and 17, as shown by FaAJY's photograph in III, pl. 17 B. The identification was not made by either PiPISA (p. 249) or H8ISH, who does not refer to any photograph. The upper right section of the wall shown on that photograph, where the wall is sunk in, most probably collapsed

by itself; it is now filled up with ordinary stones, among which are a few hewn stones. I did not see the text Fakhry 18, but it could very well be one of the few hewn stones re-used after the collapse; if it is the case, the stone was turned around and the text is inside the wall.

According to FaAJY (I, p. 42 and RyET, p. 16; repeated by PiPISA, p. 249), the stone measures "45 x 26 cms."

Fakhry 19, cf. FaAJY (I, p. 42, RyET, p. 16, and repeated by PiPISA, p. 249); the measurements of the stone are 46 x 26 cm.

Fakhry 20, cf. FaAJY (I, p. 42, RyET, p. 17, and repeated by PiPISA, p. 249); the measurements of the stone are 57 x 26 cm.

Fakhry 23: Hal 56: the stone is re-used upside down inside the building and to the right of the entrance gate (cf. the photograph in FaAJY, III, pl. 5, n° 1). According to the same author (I, p. 44), the stone measures "83 x 27 cms.," thus, the proportion is 3:07. FaAJY's measurements are repeated by both RyET (p. 17) and PiPISA (p. 249). The height given by FaAJY was taken in the right section of the stone, whose upper part was re-cut before being re-used, as clearly shown by the published photograph. On my photograph, the same proportion with the height measurement taken in the right section is 3.055 (viz. 22: 7.2), but is 2.82 if the height is taken in the left section (viz. 22: 7.8). The section of a stone which has been re-cut before being used again is not the right place to take the measurement of the stone. The normal height of the stone is 28.10(83: 3.055), instead of 26 and, therefore, the letter height is 22.5 cm.

Fakhry 26, cf. FaAJY, I, p. 45, repeated by RyET, p. 18, and PiPISA, p. 249.

Here again, FaAJY, I, gives the measurements of "this inscription," although his figures are those of the stone, viz. 102 x 28 cm.

Fakhry 36: Hal 60: G1 909 (cf. HöISH, p. 7).

The stone is re-used in the wall shown on the photograph of FaAJY, III, pl. 17 B; it is standing on the lower edge of its front side which is resting against a triangular stone, in the lower right corner of the more recent wall and, therefore, five stone courses below Fakhry (6). On the photograph, most of the front section of the upper side of the stone is in the sun light, and the rest is in the shade. The aslant position of the stone distorts all measurements taken from my photograph.

According to FaAJY (I, p. 49, and RyET, p. 16, repeated by PiPISA, p. 249), the measurements of the stone are "54 x 26 cms."

Geukens A, B and C, cf. the photographs in PiPISA, pl. 13 c, d and d'.

No measurement is available (cf. PiPISA, p. 249); but "2" and "3" are also used instead of B and C on p. 251, respectively, lower half and upper half.

G1 1646 (cf. TsKF, p. 23, and HöISH, p. 7 and pl. 3 B).

As suggested by HöISH, b was followed by the divine name cttr. TsKF gives the letter height as 22 cm.; this information is confirmed by HöISH's photograph. The stone height is difficult to take on the photograph because the upper and lower edges appear to be rounded. HöISH makes no attempt to

incorporate this text in any of the copies of either CIH 366 or CIH 366 bis.

G1 1647 (cf. TsKF, p. 23, and H8ISH, p. 7): no photograph is available.

According to TsKF, the letter height is 21.5 cm.; for Hu1SH's remark, see above, p. 63. Cf. also the last remark on G1 1646 (see above, pp. 69-70).

G1 1677 (cf. HOLSH, pp. 7-8, and photograph of G1 A 564 b in pl. 4 A).

The letter height is 22 cm.; according to the editor, it is "± 23 cm." The stone height is 26.5 cm. The editor reads d at the end; this letter does not exist on Gl A 564 b. Cf. also the last remark on Gl 1646 (see above, pp. 69-70).

b - The quadruplet of CIH 366.

There were, in my opinion, only four copies of CIH 366, the text commemorating the building of the enclosure wall around the temple, one copy on each of the four cardinal points of the wall, viz.

a, a complete text, still is on the northern wall;

b, the second complete text and the only one undisturbed, still is on the eastern wall;

c is a fragmentary text whose beginning still is on the southern wall;

d, the second fragmentary text; its original place was on the western wall of the enclosure. That section of the wall has been demolished and rebuilt, and the sections of the original text were scattered all around.

a: Fakhry (1) + (7).

b: Fakhry (2).

c: Fakhry (3) + (11) + . + (8) + (6) + 18 + (12) + ...

Fakhry (3)										Fakhry (11)									
Double																			
Symbol	yd	>l	drp	/bn	/smh	<ly	/mkrb	/sb	>gnd	/byrt	>lmqh	/ym	/h	<	/hrrtm	/sl			
Fakhry (8)										Fakhry (6)	Fakhry 18	Fakhry (12)							
[tt	>d	/whwst	/kl	/]	gwm	>d	/lm	/wsymm	/wd	/b	/lm	/wmm	/b	<	tr	/wb	>	/lmqh	/wb

dthmym/[wb/cttrsymm/Double
Symbol]

d: Fakhry 23 + . + 26 + . + G1 1677 + . + Geukens A + . + G1 1646 + . +
Fakhry 20 + .

Fakhry 23 Fakhry 26
Double
Symbol/yd<ol/d [rp/bn/smh<ly/mkrb/sb] >/gn>/byt/>l [mqh/ywm/h<b/p]
G1 1677 GeukensA G1 1646
rmtm/sltt< [d/whwt/k1/gwm/d>lm/wšym] wd/pblm/ [w] pmrm/b [ct]
Fakhry Double
20
tr/wb/> [lmqh/wb/dthmym/wb<ttršym/Symbol]

Translation of the complete text:

Double symbol. Yada^{c>l} Darih, son of Sumu^calay, unifier of Sabao, has built the enclosure wall of the temple of >Ilumquh, when he erected three inviolable buildings and has established a whole community [united] by a god and a patron and by a pact and a [secret] treaty. By <Attar and by >Ilumquh and by Dat-Himyâm and by <Attar Šaymun. Double symbol.

c - The duplicates of CIH 366 bis.

At the present time, only six fragments belonging to two copies of CIH 366 bis are known. Such a fact does not exclude that there might have been more than two examples of the inscription.

a: . + Fakhry 17 + 36 + . + Geukens C + . + Geukens B + . + Fakhry 19 + .

	Fakhry 17	Fakhry 36	Geukens C
[Double symbol]	/yd<1/drh/bn/sm	h<1y/mkr	[b/sb]>bnv/byt/>lmqh/ywm/
	Geukens B	Fakhry 19	
[dbh/<ttr/dd]	bn/whwt/k1/gwm/d>1	[m/]	wsym[m/wd/pblm/wpmrm/b<ttr/wb/
hwbs/wb/>lmqh Double symbol]			

b: Gl 1647 + . : Double symbol /y[d<1/ -

Translation of the text:

Double symbol. Yada^{c>l} Darih, son of Sumhu^calay, unifier of Sabao, has built the temple of >Ilumquh, when he has offered sacrifices to <Attar, Him of Dibbân, and has established a whole community united by a god and a patron and by a pact and a [secret] treaty. By <Attar and by Hawbas and by >Ilumquh. Double symbol.

d - Justification of the preceding composition of the texts.

CIH 366 c. - The choice of the five fragments used in the partial restoration of the last two-thirds of this copy is based upon three criteria: (1) the letter height is 19/20 cm. The same measurement is 22 cm. in text a (see above, p. 67);

(2) the stone height is 26/27 cm.; and

(3) the letter spacing is normal.

A special note is necessary on Fakhry 18 and 20. Both stones show the same complex of letters, viz. tr/wb/>. However, the length of the stones is different, viz. 48 and 57 cm. Even if these figures are not accurate, they nevertheless manifest a real difference which can hardly be explained otherwise than by a different setup of the letters, normal and wide, respectively.

CIH 366 d. - The criteria upon which the six fragments were chosen are

- these: (1) the setup of the letters is wide;
 (2) the stone height is 27/28 cm.; and
 (3) the letter height is 22/23 cm.

CIH 366 bis a . - The three criteria used in the present case are these:

- (1) the setup of the letters is narrow;
 (2) the stone height is 25/26 cm.; and
 (3) the letter height is 19/20 cm.

• - The restoration of CIH 366 bis.

The center and the last fifth of CIH 366 bis are restored on the basis of RĒS 3624 and the onomastic lists Ja 2848 and 2849.

If my understanding of ysqr of RĒS 3950 is correct (see above, p. 59), it is, then, logical to assume that the region of al-Masājid became a part of the Sab state before the region of Širwāḥ and that the temple of al-Masājid was built before that of Širwāḥ. Then, the summary of the texts relating to these temples may be presented according to the following chronological schema:

	<u>bn̄y</u>	<u>gn̄</u>
Mārib	?	RĒS 3624: <u>gn̄/ᵛwm/byt/ᵛlmqh</u> <u>ywm/dbh/cttr/</u> <u>whwst/kl/-</u>
al-Masājid	RĒS 3949: <u>bn̄y/m̄crbm/byt/ᵛlmqh</u> <u>ywm/hwst/kl/-</u>	RĒS 3950: <u>gn̄/m̄crbm/byt/ᵛlmqh</u> <u>ywm/csy/ysqr/-</u>
Širwāḥ	CIH 366 bis: <u>bn̄y/byt/ᵛlmqh</u> <u>ywm/[dbh/-</u> <u>whwst/kl/-</u>	CIH 366: <u>gn̄/byt/ᵛlmqh</u> <u>ywm/hc/hrmtm</u> <u>whwst/kl/-</u>

The composition of RĒS 3624 and CIH 366 is identical, viz. the main statement at the occasion of some activity (either religious or profane) and the repetition of the unification formula. This parallel seems to justify the restoration of ywm/dbh/cttr/dd in CIH 366 bis, which was engraved shortly before CIH 366. The restoration of the verb ᵛlm instead of dbh suggested by LuGMSE (p. 167, followed by J. Ryckmans, in *Symbolae...Bōhl dedicatae*, Leiden, 1973, pp. 328-329 and note 13) is unjustified because the expression ywm/ᵛlm is known only as the first part of a diptych (see below, appendix n° 2, the commentary on Ga 85) and the second element is missing here.

The parallel mentioned above seems also to justify the restoration of the final invocation of RĒS 3624 at the end of CIH 366 bis. E. Glaeser's statement, according to which "vor ᵛlmqh Lücke von ca. 12 Buchstaben" (cf. *RhSLG*, II, p. 11) justifies *RhSLG*'s restoration of bccttr/wb/hwbs/wb/.

The main difference between the Širwāḥ texts and those of ᵛAw-wām and al-Masājid is that the name of temple is not mentioned, and the characteristic of the two texts from al-Masājid is that they have only one peric-

ope introduced by ywm.

f - Commentary on CIH 366 and 366 bis.

1 - The expressions bnv/byt and gn>/byt are very often understood by the authors as having the same meaning, viz. the mention of the building of the temple, although the second presupposes the existence of the temple itself. The inscription commemorating the building of ʿAwwām has not been recovered so far; RĒS 3624 commemorates the building of the enclosure wall. Yet, authors, such as H. von Wissmann - M. Höfner, Beiträge zur historischen Geographie des vorislamischen Südarabien (Wiesbaden, 1953, p. 28), HĀVRA (p. 320), WĪZGL (p. 262) and very recently WĪUIK (p. 33), repeatedly interpret gn>/wmm/byt/ʿlmqh of RĒS 3624 as if it were bnv/wmm/byt/ʿlmqh. LuYDS correctly points out the difference between the two expressions on p. 2, only to forget it on the very next page where "édification de temples" is followed by the reference to the texts mentioning both expressions.

Obviously enough, the remark made on al-Masājid (see above, p. 59) is valid here also and, therefore, Yadaʿīl Dārīh, the builder of the enclosure wall, was also the builder of the temple inside the wall. But, as stated above, gn> is not bnv, and the text with bnv still remains unknown as far as ʿAwwām is concerned.

2 - h</prmtm/šlttd of CIS 366.

In JRAS, October, 1956, I devoted pp. 148-149 to the study of the verb h(y)< and concluded that both the verb h(y)< and the noun mhy< refer only to a heavy construction, contrary to RhSLQ, II, p. 14.

a - Without any reference to my study in JRAS, LuYDS claims, in relation with CIH 439/2, that "mhy< signifie 'enduire d'aromates'" (p. 6) with reference to note 25 (p. 14) where the author states that "dans la langue des arabes du Nord h< signifie 'se répandre, déborder, s'étaler, badigeonner' - Biberstein-Kazimirski..." and refers to N. Rhodokanakis (cf. Altšūdarabische Texte, I, Vienna, 1927, p. 83, note 7), who translates mhy</lqz as "auf dem Räucheraltar."

(1) JaSIME (p. 144 B) already pointed out that LuYDS misuses Biberstein-Kazimirski. The meaning "se répandre" is the 3rd one of the 1st form; "déborder, s'étaler, badigeonner" do not exist at the given reference, except for "s'étaler" which may correspond to "s'étendre" (5th form).

(2) The active verb "badigeonner" is created to suit the author's preconceived idea and make his translation possible.

(3) LuYDS also invents the object which should be "coated" and, finally, he replaces "enduire" by "il mit sur l'autel."

b - Without any reference to my study in JRAS, LuYDS or N. Rhodokanakis, W.W. Müller translates mhy< of the same CIH 439/2 as "(Räucher-)Altar" (cf. WĪZAG, p. 57), which comes from N. Rhodokanakis. Furthermore, rwñhn and qbltn of CIH 439/2 are translated "für die beiden dīrw-Sorten" and "für das qubla-Aroma." This translation is explained in the long note 134, where the most obvious objections are not mentioned, viz. dīrw/darw is a species of tree, and

the text has qrwnhn; the root qbl is not attested in connection with any aromatic, although many incense altars are known. The translation of both proper names is but a consequence of N. Rhodokanakis' erroneous interpretation of mhyc, which is kept alive by those scholars who see religious or cultual activities almost everywhere in the mukarrib inscriptions as a consequence of yet another preconceived idea according to which the mukarrib was priest (cf. JaMAR, I, p. 6).

ywm/tqdm/mhyc/qrwnhn/wmhyc/qbltn of CIH 439/2 may be translated as follows: "when he was put in charge of the heavy building of Parawnahān and of the heavy building of Qablatān."

c - Without a single word of reference to my study in JRAS, J. Ryckmans endorses and repeats LuYDS's interpretation of the pericope without mentioning the name of the author he copies, by stating that it deals with "libations" (cf. PSAS, 4 [1974], p. 133).

d - Without a single word of reference to my study in JRAS or LuYDS, HÜBISH's commentary on Gl 1677 (p. 7) states that "Rhodokanakis das im vollständigen Text vorangehende Zeitwort hc in seiner Bedeutung geklärt hat als 'opfern' (Stud. II, S. 14)." The remark made above before the transcription of CIH 439/2 applies here also.

hrmt: CIH justifies his rejection of the meaning "sacrarium" (p. 13 A) and translates the word as "oppidum" (p. 14), but RyET (p. 26) reverts to "temple" most probably under N. Rhodokanakis' influence.

For LuYDS, hrmt means "arcmates-hrmt" solely on the basis of his argumentation on hyc of CIH 439/2, which was discussed above, p. 73). LuYDS's interpretation is endorsed by WIZG, p. 397. As a consequence of her opinion on hyc, HÜBISH interprets hrmt as an offering or the place where the offering was made; at that occasion, the author refers to TskF (p. 7) who gives two pieces of information of apparently exceptional importance, viz. (1) a letter to H. von Wissmann from A.G. Lundin stating that hrmt is the name of an aromatic [this information was published nine years earlier] and (2) a letter to M. Höfner from H. von Wissmann stating that this aromatic bears the name of the place where it was found or cultivated, but that Conti Rossini's translation of hrmt as "septum templi" is "wahrscheinlich das Richtige." Consequently, HÜBISH falls into line with the latest development by mentioning both A.G. Lundin's and H. von Wissmann's opinions and by adding: "M.E. ist die letztere Auffassung wahrscheinlicher." No reason is given to substantiate this preference, nor is it explained why HÜBISH does neither refer to W.W. Müller's interpretation of CIH 439/2 nor attempt to adapt it to a third possible interpretation.

The pericope hyc/hrmtm/srwh of CIH 384 bis (see above, p. 15) renders the opinions listed above on hyc and hrmt impossible.

I refer hrmt to Ar hurmat "a place, a thing that should be forbidden, prohibited; a thing which one is under obligation to respect or honor." This inviolability does not necessarily imply any religious reason, because hurmat also means "a wife." The noun hrmt of CIH 384 bis, which may be rendered "an inviolable object," is replaced by an adjective to make the translation more fluent.

šltqd, cf. also Fakhry 35. For qd, cf. Ar qid, an adverbial noun denoting past

time; cf. also Ugaritic "tlṭṭid 'thrice'" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 336, n° 2036); this expression is also mentioned by H8ISH's commentary on Gl 1677.

h/hrmtm/slṭṭd may be translated "he erected an inviolable object thrice" or "he erected three inviolable buildings."

3 - hwst/kl/gwm/dṭlm/wšym/wd/hblm/wḥmm of CIH 366 and 366 bis.

a - The preceding formula is found so far in texts belonging to five mukarribs,

- (1) an early mukarrib, most probably smhclṭy.... Lu 16 + CIH 367;
- (2) ydṭl/drh/bn/smhclṭy..... CIH 366, 366 bis; RES 3624 and 3949;
- (3) ytṭmr/byn/bn/smhclṭy..... Ga 64 A;
- (4) krbṭl/wtr/bn/dmrclṭy..... Khalidy-Condé 3; RES 3945, 3946, 3948;
- (5) an unknown mukarrib of the late period..... Fakhry 34.

(1) Lu 16 + CIH 367 is mainly characterized by the triangular-shaped fork of h and h (with a sharp angle); several texts of the onomastic lists with the mention of smhclṭy (e.g. Ja 2848 d) have the same type of fork.

PiPISA (pp. 113-114) claims that CIH 367 belongs to krbṭl/wtr/bn/dmrclṭy because this king appears twice in A 2 (Gl 1567 and A 776; p. 109), once in A 3 (RES 3948; p. 110) and once in A 4 (Gl A 775; p. 111), CIH 367 being classified in A 3 (pp. 110 and 294), which is drawn on sheet 2, A 3, 4th line.

(a) On the fidelity of PiPISA's drawings of sheet 2, A 3, 4th line, cf. JaPSAP, pp. 23, 28, 40, 51, 62-63 and 79-81.

(b) Gl 1567 (cf. M. Höfner - J.M. Solá Solá, Inschriften aus dem Gebiet zwischen Märib und dem Gof, Vienna, 1961, pp. 37-38 and pl. 18 B) does not contain any forked letter.

(c) Gl A 776 (cf. G.J. Botterweck, in Orientalia, 19 [1950], p. 435): PiPISA's pl. 2 d did cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letter h and, ultimately, preventing the reader from knowing the exact type of the fork, since the latter has no way of knowing whether h of the text is similar to, or different from, the two h's drawn on sheet 2, A 2; for the fidelity of the lines of A 2, cf. JaPSAP, pp. 40, 51, 61-62, 68, 95 and 130.

(d) RES 3948; here again, PiPISA's pl. 5 a has carefully cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letters h and h. Furthermore, if the author had the choice of photographs, even if she wanted to reproduce only three lines, other photographs could have been printed.

(e) PiPISA eliminates the importance of the main characteristic of Lu 16 + CIH 367, viz. the triangular-shaped fork of h and h, by relegating that letter form among what the author calls the "lettres aberrantes" (pp. 99-100). Such a move is but the consequence not only of a very limited knowledge of the SA material, but also of the determination to exclude those facts that do not perfectly fit into her schematic and unrealistic palaeographical framework.

(2) A 775 (cf. M. Höfner - J.M. Solá Solá, Inscripciones...[see above, p. 75], p. 43 and pl. 25): no fork letter is found in the text.

(3) Fakhry 34 cannot be ascribed to any mukarrib of the early period; cf. already PiPISA (p. 114, note 2) who, surprisingly enough, does not know what to do with the text. The late letter forms shown in Fakhry's facsimile (I, p. 43) are not found in any other facsimile belonging to the first historical period; this fact cannot justify LaGMSE's suggestion that those late letter forms are a pure invention of the copyist (p. 165, note 50; see above, a similar case involving M.A. al-Iryani, on p. 25). Fakhry 34 is to Sabao what RÉS 3540/1-2 with shr/hll/..../bn/ydcb and RÉS 3540/3-9 (for these two texts, cf. JaPSAP, pp. 117-118) are to Qatabān, viz. they are examples of late rulers assuming very early formulas in their official titles.

b - The formula itself is composed of a verb followed by its complement which, in turn, is determined by four words equally distributed into a dyptich and referring to the divine and human elements; each section of the dyptich is introduced by d. Each of the four words composing the dyptich is a singular noun with the mimation and represents a characteristic of kl/gwm "a whole community," viz. a community making a single entity (cf. Ancient Near Eastern Texts, Princeton, 1955, p. 506 B, and JaPSAP, p. 122; these two studies are not referred to by WATK, p. 34).

3 - Other inscriptions.

RÉS 2722: a yellowish sandstone re-used at the southern extremity of a small wall located northeast of the southern gate. The left side is broken off (cf. also F. Hommel, Ethnologie und Geographie des alten Orients Munich, 1926, p. 669): CIH 631: G1 910 (cf. l.c.) and 1676 (cf. M. Höfner, Die Sammlung Eduard Glaser, Brunn, 1944, p. 38); photograph in PiPISA, pl. 14 f.

Before taking the photograph of the stone, I put a 15 cm. scale on top of the stone above ny/yf toward the end; the right half of the stone is aslant; thus, the length is approximative, about 96.5 cm. The following measurements were taken immediately below the center of the scale: the height of the stone and of the letters y and n is 27 and 18 cm., respectively.

yfⁿ, as indicated by F. Hommel, is to be read instead of yt^m of Hal 45, which is reprinted in CIH 631. Neither Hal 45 nor F. Hommel refer to the double symbol to the right of the text.

PiPISA takes toward the present text the same attitude as toward CIH 367, viz. the importance of the h is eliminated because the letter form is relegated among her "lettres aberrantes" (pp. 99-100). Not knowing what to do with the text, the author finally decides that it "nous paraît se rattacher" to B 2 "parce qu'elle en a les deux caractères distinctifs: l'allongement des lettres et la forme du m. Pour le reste, elle nous paraît être non pas un exemple d'archaïsme, mais bien une variation, assez extravagante, sur le style B 2" (pp. 128-129, note 2).

So reads the verdict of the author praised by G. Ryckmans for "de ongemeen scherp kritische geest die in het hele werk door aanwezig is" (cf. Koninklijke Vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van België,

7 [1955], p. 207) and by J. Coppens for "le soin méticuleux que celle-ci [: the author] a mis à analyser, classer, décrire les documents" (cf. ETL, 33 [1957], p. 528). As stated by JaPSAP (p. 1): "un panégyrique de ce genre devrait normalement rendre la tâche de tout examinateur extrêmement aisée, puisque toute critique sur quelque question fondamentale serait pratiquement exclue." Nothing could be farther from the truth, as already shown by JaPSAP. The only value of J. Coppens' testimony is to make the world know what was of common knowledge in Louvain, viz. that he had faithfully and heartily rallied to the Flemish flag brandished by G. Ryckmans at the end of 1949, and to renew his undying pledge, he chose a statement denying the basic principle of scientific research: he speaks of something he knows nothing about.

a - For the reliability of the two sets of drawings of B 2, cf. JaPSAP, pp. 4, 34-35, 38, 50-52, 55, 63, 66, 82-85, 120, 121, 136, 138 and 158.

b - Since JaPSAP did not study RFS 2722, which is only referred to incidentally in a short remark (p. 22), it seems advisable to do it now.

(1) "Les deux caractères distinctifs" of B 2 pointed out by PiPISA are not characteristic or exclusive at all; they are also found in all types through B 3, B 4, and even in C 1 b and C 2.

(2) The obvious meaning of the expression "une variation, assez extravagante, sur le style B 2" is that the author's preconceived framework does not work because the characteristics of the text are too sharp and too visible to be squeezed and reduced to any section of the framework. Instead of revising the whole framework, which is supposed to be based on the texts, the author not only discards the text because it does not fit the framework, but also makes no attempt to describe the characteristics of the text. It is a shame that the engraver of the text did not do a better job so as to suit PiPISA's framework.

(3) The main four characteristics of the text may be described as follows:

- (a) the fork of h is triangular shaped and is about 1/3 of the total letter height;
- (b) the height of b equals that of the main part of both p and s; and that main part of p and s is about 4/5 of the total letter height;
- (c) the letters f, m and r are shorter than the normal letter height, viz. 2/3, 6/7 and a little more than 1/2 of the total height, respectively;
- (d) the letters y, c and t have circles.

The proportion between width and height is about 1/3 in h and y;
 1/4 in m and r;
 1/5 in t;
 1/8 in p, b and s.

G1 912 (cf. HÜBISH, p. 21; no reproduction of the copy); a brownish sandstone re-used in the left side of a door near the main gate of the temple complex; cf. tracing in pl. 14; the word is engraved next to the right side of the stone.

Approximate measurements taken from my photograph: stone: about 65 x 17 cm.; word: about 12.5 x 7 cm.

gylm Gaylum.

For H61SH's commentary, see above, pp. 63-64. - The name is most probably the last element of an inscription; if such is the case, gylm could be the name of a house, as in CIH 660/2 and 4. However, the full name could also be dt/gylm, which is known as a place name, e.g. NaNN 19/12.

Ja 2851: a stone found among the ruins in the western section of the complex; the upper side has been re-cut; both lateral sides are damaged; the upper left and lower right corners are broken off. Measurements taken from my photograph: front side of the stone: 26.5 x 47 cm.; letter height: 2.5 cm.; distance between the lines: 1 cm., and from l. 9 to the lower edge: 17.5 cm.; cf. the photograph in pl. 21.

- 1 [... hmdm/bdt/....]
- 2 [wrymn/>lmqh/c'bdh'w/...
- 3 byt/hzfrm/bhgrn/mrb/wl
- 4 yhmrn/>dmhw/bny/āshr<ly[w]
- 5 [f]y/>>drn/wmqymtm/whrynh[mw]
- 6 'bn' /nq</sn>m/whrtdw/hqnyth'
- 7 [mw/<trsrqn/w>lmqh/wbdt/pm]
- 8 ym/wb/<tr/symm/wb/smshmw/dt]
- 9 h, tbm/wb/rb<hmw/yhn<m/wb/>m]
- 10 r>hmw/>mlkn

- 1 [... in praise because has ...]
- 2 and exalted >Ilumquh H[s] servant [...]
- 3 the house of Hazfarum in the city of Mārib. And that He [: the god]
- 4 may vouchsafe to His servants, the descendants of Šaharcalay, [the sa-]
- 5 [felty of their understanding and power, and may He preserve th[em]
- 6 from the hostility of an enemy. And they have entrusted their
- 7 offering to <Attar Šarqān and >Ilumquh. And by Dāt-Him-
- 8 yām and by <Attar Šaymum and by their solar deity Dāt-
- 9 Haṭbum and by their lunar quarter Yuhan<im and by their
- 10 lords, the kings.

The upper lines of the text, which contained the identity card of the author and the formula of the dedication make it probable to compare l.1-2 with a pericope, such as that of Ja 561 bis/5-6.

L. 2: wrymn: the verb wym has here the normal meaning of "to exalt, extol," the material meaning of "to raise" is attested in Ga 51/2 in connection with an enclosure wall.

L. 4: bny/dšhrcḷy : bny/šhrcḷy of Fakhry 36 bis/4. RyET's commentary on this text (p. 23) claims that the name was new. It was already known as the name of a person in CIH 397/2 (for this text, cf. JaMAR, II, pp. 26 A and 28).

L. 6: hrṭdw, instead of rṭdw, still remains rare (e.g. Fakhry 123/11).

L. 7 offers an example of haplography in the engraving of the text: the engraver omitted bcṭtr/wb/ɔlmqh before wbdṭ, viz. the initial section of the final invocation, by haplography with ɔlmqh.

L. 8-9: dt/ḥṭbm is new as the name of the sun goddess; cf. the proper name ḥṭbm in RES 3568 : Ist 7611.

Note on RES 3568: a whitish alabaster ; maximum thickness: 10.3 cm.; front side: 66.2 (top) and 64 (bottom) x 43.2 (right) and 42.8 cm. (left). Measurements of the name: 25.5 x 13.3 cm.; thickness of the relief: 0.9 cm.

The Qat noun ḥṭb "workshop" is attested, e.g. in Ja 121/2. For the present name, cf. Ar haṭaba "to deliver an exhortation or admonition," and ḥṭbat "an exhortation, or admonition."

L. 9: the expression rḅchmw/yḥnc̣m presents a new name of the deity rḅc, the lunar "quarter," with the meaning of "He is bountiful." The preceding expression explains why yḥnc̣m was used by many persons, including kings.

Fakhry 22 (cf. FaAJY, I, p. 44, and facsimile on p. 43, and RyET, p. 17): a yellowish sandstone, fragmentary on both sides, and 1 m. north of G1 912; cf. tracing in pl. 14.

krḅɔ̣][l/wtr/ṛb][n/dmṛcḷy/... Kariḅɔ̣i]l Watar, so[n of Damaṛcalay. ...

According to RyET, the present ruler is either the mukarrib krḅɔ̣l/wtr/bn/dmṛcḷy or the king yḍɔ̣l/wtr, e.g. in Fakhry 86 and 91 + 92. However, both palaeography and the identity card of the rulers exclude the second suggestion in favor of the first.

RES 2729: a grayish sandstone re-used in the ceiling of a door northeast of the main gate. Both lateral sides are fragmentary; about the right half of the initial y is broken off. Contrary to Hal 61, the letter ɔ̣ is senestrograde. The right half of the circle of the initial y as well as most of the vertical stroke of the same letter have disappeared. My photograph is too dark to be drawn. The text has the same palaeography as that of RES 2722 (see above, pp. 76-77).

Ja 2852: a yellowish sandstone re-used upside down in the southern wall of the mosque; the upper right and lower left corners are broken off; the text is in relief and damaged; approximate measurements taken from my photograph: stone: 142 x 27 cm.; letter height: 7.5 cm.; cf. photograph

1 Sym- lḥycṭt/wbṇhw/wḥbm/wɔ̣ḷšṛḥ/bnw/q̣ṭb/hw Sym- in pl. 20.
2 tṛw/wḥsq[r]n/ṃšwḍhṃw/kẉkb/bcṭtr/wb/ɔ̣l
3 bol mq̣h/wb/rḍɔ̣/wḥbm/bn/lḥycṭt/? bol

1 Laḥaycatat and his two sons Wahabum and ɔ̣ḷṣaṛḥ, descendants of Q̣aṭib, have

- 2 founded and col[ve]red their incense burner sanctuary Kawkab. By
cAttar and by 311-

- 3 umquh and with the help of Wahabum, son of Lahaycatat.

To the right of the text is the 3lmqh symbol (cf., e.g. JaSIME, pl. A and B), which is very damaged and has a narrow, elongated form with eight rectangular cavities. The design to the left of the text is composed of a round surface decorated with isosceles cavities, atop a long staff the bottom of which is missing; at first sight it looks like a key. The lower half of the square to the left of lhyctt of 1.3 is badly damaged; the design looks like two tall r's traced back to back and separated from each other by a word divider.

L. 1: bnhw: bn instead of the dual bnv as, e.g. in Ja 2354/1. - whbm, cf. JaSIME, p. 407 B. - qtb, cf. qtbm, e.g. in 1.2, p. 411 A.

L. 2: kwbk is a new proper name; cf. kwbkn, e.g. in Ja 2356 a/2-3.

Ja 2853: another yellowish sandstone re-used in the same wall as the preceding text; a boustrophedon text; cf. tracing in pl. 14.

1 ← Double yd<3l/byu/bn/yt<mr/wtr Double

2 → symbol mkrb/sb</gn>/mgbtn symbol

1 Double Yada<3il Bayyin, son of Yata<amar Watar. Double

2 symbol unifier of Sabas, has walled Mugabbatān. symbol

The two symbols are well known. - wtr: one of the two strokes of t is not straight. - mgbtn is a new proper name; for the noun mgbt "recess," plural mgbt, cf., e.g. JaSIME, p. 440 B.

This text is another case which does not fit in PiPTSA's palaeographical framework; the central strokes of 3 and n are horizontal; w, y, c and t are composed of ellipses, and m is widely open.

Ja 2854: a fragmentary yellowish sandstone re-used lying on its left side in the stone course next to the top of the wall; a boustrophedon text; cf. tracing in pl. 14.

1 ← ... 3lsm/bn/>qy[n/3rwh/...

2 → ... />l]/ybh>/y<[d/hn/b...

1 ... 3lsum, of [the] administra[tors of 3irwāh, ...

2 ... that] may Yac[udd not] bring [any ...

L. 1: the end is restored on the basis of Gl 1533/2, etc. (cf. H8ISH, p. 29). For qyn, cf., e.g. JaSIME, p. 447 A.

L. 2 is restored on the basis of Gl 1642/1 (cf. TsKF, p. 22). - bh3 "to enter" (cf., e.g. JaSIME, p. 428 B); here, with a causative meaning. - hn is an indefinite pronoun, e.g. as in CIH 562/6; contrary to TsKF who states that "hn ist im Asa. Konditionalkonjunktion." hn/b... "anything of..." : "any ..., " b being the initial of a noun. The preceding translation of 1.2 may be reported in Gl 1642/1.

...]bn/bn/bt<n/wsfpm/wkw[n/... of G1 1642/2 may be translated as follows:
 "...]hān of (the groups) Batcān and Safūm. And wa[s ...]" bt<n is known as
 the name of a person (RÉS 3328; cf. JaMAR, II, pp. 39 B, 42 A and 62) and of
 a group (RÉS 4741/2). - sfpm, cf. the personal name sfm in Drewes 36/1 (from
 Ethiopia); the family name of l. 2 of this text is ab>bd "Ab>abad;" cf.
t>bd in Ja 2816 w.

Fakhry 2 (cf. FaAJY, I, p. 45, photograph in III, pl. 11 B, and RyET, pp. 1-
 3) a large stone in the northern wall of ʿArs Bilqīs; the text is
 in relief and very obliterated.

According to FaAJY, the measurements of the stone are 310 x 62 cm., and the
 letter height is 35 cm. My notebook states that the letter height is 34 cm,
 and the thickness of the present relief is 0.5 cm. The following measurements
 of the stone are based on my photograph: about 295 x 65 cm.

G. Ryckmans' interpretation of the fragmentary text (cf. Archiv Orientalni,
 17 [1949], pp. 310-312) is repeated in RyET (pp. 1-3). The two basic state-
 ments without which the preceding interpretation cannot stand are, respecti-
 vely, according to their importance, (1) "selon les indications fournies par
 A. Fakhry, la section du mur sur laquelle court l'inscription est proche d'u-
 ne des portes de l'édifice" (cf. RyET, p. 3; almost the same in Archiv ...,
 p. 312), and (2) "comme rien ne permet de supposer
 que la pierre énorme sur laquelle court l'inscription ait servi de matériel
 de remploi, il convient de considérer le texte comme étant contemporain de la
 construction de l'édifice ou la partie de l'édifice auquel appartient la pier-
 re" (cf. RyET, p. 2, and almost the same phrase in Archiv..., p. 311).

Ad 1 - G. Ryckmans did not publish "les indications fournies par A. Fakhry,"
 although the addition of a few lines, which would have sufficed to re-
 produce them, would have been very easy in each publication. The publication
 of those notes is all the more necessary in that not only G. Ryckmans' argu-
 mentation does not stand without them, but they also are - provided they ac-
 tually existed - contradicted by FaAJY's description of the stone and photo-
 graph. FaAJY's note on the stone (I, p. 45) does not mention any door at all
 and states only that the stone is "in the back wall of the northern part" of
 the building. FaAJY's photograph published on pl. 11 A shows both the north-
 ern (left half) and western (right half) walls of ʿArs Bilqīs. As can be seen
 on the photograph, there is no door there.
 Incidentally, the same photograph gives an idea how much the building did
 suffer during the war. Seven stone courses from the top shown on the photo-
 graph, where four Arabs are standing, there is a small rectangular hole re-
 sulting from the disappearance of the lower half of a stone. On my photo-
 graph of the same wall, the upper three stone courses of hewn stones are gone
 as such, and a few stones of the 4th and 5th stone courses remain in the
 southern section of the wall.

Ad 2 - The stone bearing Fakhry 2 is not in situ, but was re-used in a later
 rebuilding of ʿArs Bilqīs. The other alternative would be that the or-
 iginal wall is still standing up to the stone course which includes Fakhry 2;
 and the remaining stone courses were rebuilt. This hypothesis is disproved
 by the fact that the whole wall appears homogenous.

The text reads as follows: .../b]dn/ḥbln/šlt/čsr/ḏbrs/m[ḥfdn/...

... in] this stone course three tenths at the top of [the] t[ower (?)]...

In my opinion, the original text commemorated the construction of a section (šlt/čsr) of the upper (ḏbrs) course (ḥbl) of an unknown large building, which may well be a tower. (m[ḥfdn]). Inscriptions commemorating such constructions are well known; cf., e.g. Ja 554. - For ḥbl, cf. Ḥaḏr ḥbl "degré" (cf. LaH, p. p. 546, and also R.B. Serjeant: "a course of stones in a well or especially a dam," mentioned by RyET, p. 3) and Mehri mahbâl "ligne" (cf. W. Leslau, *Lexique soqotri*, Paris, 1938, p. 159). - čsr, plural of čsrt, cf. Ar časirat "tenth," a measure which may be referred to Ar čusâriy "ten cubits long."

CIH 376 (cf. RhGO, pp. 6-11, and photograph in PiPISA, pl. 31): a text engraved on a pillar lying down north of the modern building west of the old temple. The expression "IN SITU" added to the caption of pl. 31 of PiPISA might induce the reader into error because of its normal meaning of "in its original place." In the present case, it simply means "where it was found," viz. lying on the ground with rocks all around.

Measurements taken from my photograph: width of the stone at last line of the text: 39.5 cm.; letter height at the same place: 3 cm.; distance between the lines: 1 cm. It is difficult for me to measure the height of both the stone and of the text because the pillar is aslant on my photograph.

The text is correctly read in RhGO, p. 6, except that the dot at the beginning of l. 9 must be erased; thus, in BeSI's text, where J. Halévy's copy is given too much consideration to the prejudice of RhGO's text which was based on E. Glaser squeezes, the reader may erase the dots printed above the letters in l. 2, 10 and 15, correct š to ḏ in l. 8 (for BeDGSA, see below, the commentary), čly to bčly in l. 12, čm to čm/ in l. 16, and suppress the parentheses in l. 13.

- 1 wšhly/wchd/hlk>mr/bn/c
- 2 nmtn/wḥm<tt/<bd/ḏrḥ>l/bn
- 3 yd>b/lyhfr</bn/ḏrḥ>l>l
- 4 fm/blṭm/mš<m/ḥy>lytm/blṭ
- 5 <hdy>bčly/wyhfr</bn/ḏrḥ>
- 6 l/[l]hlk>mr/bn/<nmtn/wḥm<tt/<
- 7 bd/ḏrḥ>l/bn/yd>b/b>rd/w<br
- 8 t/wḏwwdt/whb>lḥqh/>bčly/w
- 9 yhfr</bsyrnhn/mšr/wmšyṭm
- 10 w>bčly/wyhfr</r>/hgby>l>lm
- 11 qh/hwt>rdn/wl/yḥqbln/l>lmq
- 12 h/wḡhrn/ḡḡhr/b<ly/hlk>mr/w
- 13 ḥm<tt/šḥlm/wnfqm/bn/<lyhmy
- 14 ḏbhww/hḡhry/hm/blṭn>lfn>h

15 mm/ckr/wl/yf^cn/k^cd/h^c/zhrn/b

16 c^m/yhfr^c/wt^clm/yhfr^c/bdn/m

17 şdqñ/

- 1 And have acknowledged their obligation and agreed Halak^camar, son of
- 2 c^mArmatān, and Hamm^catāt, servant of Dariḥ^cil, son of
- 3 Yada^cab, to [return to] Yuhafr^c of (the clan) Dariḥ^cil, one
- 4 thousand blṭ mṣ^c [i.e.] one ḥy^clyt, blṭ
- 5 [which] had agreed ṬAb^calay and Yuhafr^c, descendants of Dariḥ^c
- 6 il, to [give to] Halak^camar, son of c^mArmatān, and Hamm^catāt,
- 7 servant of Dariḥ^cil, son of Yada^cab, for the land, viz. river-side
- 8 fields and rich pastures, [which] ṬIlmuqūh had let ṬAb^calay and
- 9 Yuhafr^c have in the two wādī-side valleys Masār and Muṣayḥum.
- 10 And ṬAb^calay and Yuhafr^c have indeed given back to ṬIlmu-
- 11 quh this land, and may it [: the land] be acceptable to ṬIlmu-
- 12 quh! The document, which bore witness against Halak^camar and
- 13 Ḥamm^catāt, [is] binding and legal against them both,
- 14 in which both have assented to those one thousand blṭ. [Would]
- 15 someone oppose, so let it be upheld as [it is] in that document in
- 16 favor
- 17 of Yuhafr^c. And Yuhafr^c has signed this authentic
- 18 duplicate.

BeDGSA modifies BeSI's translation in eight places. However, the changes made in seven places do not affect any important pericope or word, and the change in the translation of the eighth place, viz. hgby/l^clmqh which is now rendered "have leased out to Ilmuqah" (p. 53 in 43:1) indicates that the author still misunderstands the text. Therefore, it is not surprising that A. K. Irvine's understanding of the text is not any better.

A.K. Irvine summarizes his interpretation of the text as follows (cf. JRAS, 1964, p. 19): "the authors of the inscription, HLK^cMR [] and ḤM^cTT [], seem formally to enter into a land transaction involving Ṭlfm/blṭm/mṣ^cm/ḥy^clytm with a third person, YHFR^c []. This sum of 1000 blṭm possibly had been made over in some way to the authors at an earlier date by YHFR^c and a certain ṬB^cLY to enable them to cultivate some land which had been leased out to them on behalf of a temple by the latter two individuals. The subsequent withdrawal of ṬB^cLY from the original covenant may have necessitated the renewal of the transaction" with reference to note 1 where the author states that

- (1) "This seems to me the most feasible interpretation of this difficult text,"
- (2) "the text is unlikely to be a statement of debt" and
- (3) "we may however see the text as a title to land dependent on some monetary

arrangement." For my review of A.K. Irvine's paper, see below, appendix n^o1.

The legal background of the text may be summarized as follows: Halakamar and Hammakatat were the two officials in charge of lending (not leasing out) pieces of land belonging to the god ʕIlumquh (cf. whb/ʕlmqh of l. 8). However, before using the land so lent to him, the beneficiary of the loan program had to deposit a guarantee in money which he could collect after returning the land provided that the land was in good shape or acceptable to the god. The amount of the guarantee must have been proportioned to the actual value of the land. The only subject of litigation in a transaction of that kind is whether or not the land is in good shape when it is returned to the deity. The present text is an example of such a dispute.

L. 3-9: several plots located in two river-side valleys were lent by the god ʕIlumquh to ʕAbcalay and Yuhafri^c who had agreed with the two officials in charge of the lending program that the sum to be deposited would be 1000 blt/mṣam.

L. 10-11: after an undetermined length of time, ʕAbcalay and Yuhafri^c terminated the loan by returning the land to the god.

L. 11-12: the pericope wl/vhqbln/lʕlmqh is the key of the text. Contrasting with the factual statement of ro/hgboy, the optative pericope shows that there had been a conflict of opinion on the status of the land at the time of its return to the god, and the only possible contenders were the two officials of the lending program.

L. 12-14 presuppose the existence of that conflict and possibly of an arbitration. The existence of some kind of lawsuit, which normally ends with a decision imposed by the authority, seems to be excluded by the verb hzhry of l. 14. It is during the period of time that the conflict lasted that ʕAbcalay died. Whether arrived at by the two parties involved alone or by an arbitrator, the final agreement, favorable to Yuhafri^c and detrimental to the two officials who assented (hzhry) to return to Yuhafri^c the money he had deposited as a guarantee, was consigned in a binding and legal document.

L. 15-16 contain the ordinary formula making it clear that the situation described in the document could not be altered regardless of any possible attempt to the contrary.

L. 16-17: the beneficiary of the final agreement signed the duplicate document written by the two officials.

L. 1-4 describe the last phase of the whole case: the two officials of the lending program have publicly acknowledged their obligation resulting from the final agreement and agreed to comply with it.

L. 1: šhl and chd are not synonymous (contrary to RhGO, p. 9); šhl means "to acknowledge an obligation." The two verbs indicate two different steps taken by the two authors. The second verb, chd, which is not translated by BeDSSA (p. 55 in 46:3), may be less important than the first from a legal point of view but, from a practical point of view, it is more important than the first. - hlkamar, cf., e.g. JaSIBB, p. 407 B.

L. 1-2: cmtn still remains unattested elsewhere; cf. Saf cmnt in CIS 2194.

L. 2: hm<tt, cf., e.g. JaSMB, p. 408 B. - drh>l of <bd/drh>l (l. 2 and 6-7) is different from drh>l of both yhfrc/bn/drh>l (l. 3) and >bcly/wyhfrc/bn/drh>l (l. 5-6) because the first name is the name of a person (were it a family, <bd would normally be followed by d) and the second a clan name. yhfrc, e.g. CIH 36, which H&ISH published again as G1 911 (pp. 20-21) without pointing out the identity of the two texts.

L. 3-4: for >lfm/blfm/mscm/py>lytm, see below, appendix n° 1.

L. 4-5: blt <hdy>bcly/- - -/hlk<mr, cf. CIH's remark to the effect that the preposition l is missing and "fortasse supplenda" (II, p. 30 A), but RhGO (p. 9) claims that <hd is constructed with two accusatives, an opinion which is "most probably" correct according to BeSI. The preposition l was forgotten by haplography with l of drh>l, and its restoration is justified by l. 3, where the preposition introduces the indirect complement of <hd. BayUP erroneously translates <hd of the preceding pericope as "to pay" (p. 96). - >bcly: CIH's remark to the effect that >bcly is a feminine name is still correct as far as Sab is concerned. >bcly probably was the mother of yhfrc; she was dead at the time of the present agreement; and this suggestion would explain why she is not mentioned in l. 3; cf. CIH: "unde forsā concludendum Yuhafricum heredem fuisse >Abcalayi."

L. 7: bord/w: the preposition b introduces the reason for the agreement mentioned by <hdy of l. 5. The conjunction w introduces an explicative which is not repeated in l. 11.

L. 7-8: cbrt, plural of cbr, cf. JaSMB, p. 444 A. BeSI's translation of the word as "meadow" is much too vague and does not reflect the meaning of the root cbr.

L. 8: dwwdt, plural of dwd. The initial letter of the word is read ḏ by BeDGSa (p. 70 in 60:1); the same letter was reported as doubtful in BeSI's text (p. 44), although the author knew (p. 45) that RhGO's reading, which was based on E. Glaser squeezes, had d (not ḏ). It should be noted that BeDGSa does not explain the reason for eliminating BeSI's doubt. CIH (II, p. 30 A) correctly interprets dwwdt as a plural, but BeDGSa translates it as a singular, "cultivated ground." For dwd, cf. Ar madād "a place where beasts pasture ...amid abundance of herbage;" thus, not "pasture land" as in BeSI, but "rich pasture." - whb does not simply mean "to give" or "to offer" (cf. BayUP, p. 96), but instead "to let someone have something."

L. 9: syr : sr, cf., e.g. JaSMB, p. 443 B. - m̄sr, cf., l.c., p. 415 B. - msyhm is not found anywhere else so far.

L. 10: wyhfrc is omitted in BeSI's translation. - r2, cf., e.g. JaSMB, p. 447 A. - hgbo, cf. l.c., p. 432 A, and BayUP, p. 101. hgbo>/l>lmqh simply means "both have given back to >Ilumquh." A good example of A.F.L. Beeston's habit of dreaming and substituting his own views to the texts is BeDGSa' translation of the expression reproduced above, which reads as follows: both have "leased out on behalf of Ilmuqah" (p. 53 in 43:1). The idea of "to lease out" does not come from hgbo, but exclusively from the author's preconceived view of what the text SHOULD mean and, consequently, his translation of l as "on behalf of" has no value whatsoever.

L. 11: yhqbln, cf. Ar qabala (and in Datīnah qabila, cf. LaGD, p. 2456) "to accept;" here, in the passive voice. wl/yhqbln/lblmqh "may it be fruitful for (or, let it be so returned to) blmqh," so reads BeSI's translation (p. 44), which is another example that almost any meaning can be justified by dictionaries when the actual value of a sentence is misunderstood.

L. 12: zhrn/dhzhhr/b-ly/hlk=mr is translated by BeDGSa (p. 59 in 51:5) "the document which attests the indebtedness of H." This translation, which must be understood in the light of the author's rendering of hgbyy, is also an inaccurate paraphrase because hlk=mr has no debt whatsoever.

L. 13: shl means "which creates an obligation." - nfq, cf. Ar nafiq "honored, respected," nafiq "legal tender," and nafaqa, 2nd form "to make something according to the legal standard."

L. 14: dbhw: the two pronouns refer to zhr of L. 12.

L. 14-15: chunn is an indefinite pronoun (cf. also BayUP, pp. 94-96). The indefinite pronouns are not even listed in BeDGSa, and the present expression is dealt with on p. 60 in 52:4, where (1) the indefinite pronoun is translated "whenever" (thus, a temporal conjunction) and (2) chym of Fakhry 30/7 is transcribed "chymw."

L. 15: kcd, cf. RhGO, p. 11: "k + cd 'wie in'." In BeDGSa (p. 58 in 50: 2), kcd is translated "according" (as already J. Halévy) with reference to note 135, which reads as follows: "To the use of k here the same remarks apply as in 46:7" (p. 75 A). This 46:7 (p. 56) reads as follows:

"The anomalous SAB R 4905/2 bny/kl/bcl/s²bcn 'built for the Lord of S.' is difficult to account for, in default of further examples."

The following remarks are needed.

- a - The pericope reproduced above is engraved in l. 2-3, not only in l. 2.
 - b - n of bny does not exist in the copy; thus, [n] instead of n.
 - c - The SA letter "s²" is rendered "S" in the translation.
 - d - "The anomalous --- is difficult to account for" is a rather pitiful reversion of the author's enthusiastic discovery described in the commentary of the edition as follows: "we have here a remarkable form in which the common preposition l is augmented with the 'deitic' k" (cf. H.St.J.B. Philby, Sheba's Daughters, London, 1939, p. 446).
 - e - The author could easily have added to his translation of the expression of CIH 376/15 a short reference to his 46:7, as he does one line above in connection with RES 3951/1. Instead, he refers to note 135. This little trick is very advantageous because a short note inserted in the text would be read with the text, but a note at the end of the booklet might not be read at all because the reader may think that it concerns "document" and not kcd. In this case, the reader will normally think that the author's interpretation is plainly justified. In fact, the author's opinion is astonishingly enough based on what he, himself, calls an "anomalous" case, viz. an erroneous interpretation, and the case of k of kcd remains unsolved.
 - f - There is nothing "anomalous" in the pericope of RES 4905/2-3 reproduced above, and there is no question of any preposition. It is a very simple case of asyndeton involving two verbs, as shown in JaSMB, p. 249 B.
- The preceding remarks on the indefinite pronouns and on kcd illustrate not only a preposterous method of working but also the despicable attitude prevail-

ing in the past publications on SA and in particular in both J. Ryckmans' and M. Höfner's reviews of BeDGSa. The first author writes that "cet ouvrage nous donne une description détaillée [] et convaincante des phénomènes connus de la grammaire sud-arabe, sous une forme dont la netteté et la concision portent la marque d'une mûre réflexion" (cf. BiOr, 21 [1964], p. 95 A). M. Höfner writes that "B. beschreibt in klarer und übersichtlicher Form, mit der ihm eigenen Knappen, aber sehr präzisen Ausdruckweise in systematischer Folge die einzelnen grammatischen Phänomene" (cf. ZDMG, 114 [1964], p. 426). The statement "It is regretted that a number of misprints have crept into the type script" (cf. the leaflet added to BeDGSa bearing the title "ERRATA") refers to many typographical errors, but cannot explain the following facts: (1) more than 100 additions and corrections should be made to the "Index of inscriptions cited," (2) more than 60 errors are found in the author's transcription of the texts, (3) many corrections should be made to the references to the texts (they are simply too numerous, and I have never counted them), (4) several texts are referred to under two different symbols; in one case, this habit leads to the quotation of a nonexistent expression which, unfortunately, is the only example given in support of a point of the grammar (p. 55 in 46:5 (a)); and (5) a gross error as that of nhlhn (p. 32 in 29:7) and nhlhn (p. 47 in 39:3 and note 110). It is, thus, manifest that the purpose of J. Ryckmans' and M. Höfner's reviews of BeDGSa can hardly be scientific. It is also indicative of the mentality prevailing in SA publications that these two authors did not so far even bother to publish a short notice on the SA grammar published in 1968 by G.M. Bauer.

L. 16-17: msdq, see below, the commentary on Ja 2855/14. BeDGSa translates the word as "document of attestation" (p. 28 in 24:2 (g)). Since any document attests something, what does "document of attestation" mean? The demonstrative adjective dn and the mention of zhrn (l. 12) and h/zhrn (l. 15) indicate that msdq is an authentic copy of the original. The signatories of zhr remain unknown. Since the msdq was written by one party, viz. the two officers of the lending program themselves, only the second party signed it.

Ja 2855: a text engraved on the same pillar as that of CIH 376, but on the opposite side: G1 1533 (cf. HBTSH, pp. 29-35 and pl. 11 A and B).

Measurements taken from my photograph: inscribed side: about 129 x 38 cm.; letter height: 3.5 cm.

- 1 Symbol whmz / wšdq / abkrb / bn / yqdm]
- 2 al / bn / cnn / l / ly / st / qyn / šrw / al]
- 3 [r] bc / m an / bltn / n c mtm // mmmm // blt]
- 4 fdy / nš krb / dhbb / qyn / šrw /
- 5 bn / s al / b ly / abhhw / wchdy / alt
- 6 bltn / bmhlym / wt clm / abkrb / alt
- 7 bltn / arb cn / m nhn / lnš krb / b dm
- 8 wnfqm / wššqm / kl / zhr / w clmy / bhw / st c
- 9 lm / alt / bltn / arb cn / m nhn / bn / cl y / al]

- 10 bkrb/wldhw/ḥmn/ckr/wl/yf
 11 n/bn/byt/dhbb/wqyn/srw/wlkr
 12 kwn/dn/msdq/bkn/tswy/bd/nswr
 13 qdmn/gyl/hrf/ytc/bn/hzfm/dr
 14 ḏ'n/tkmtn/whmtl/dn/msdq/bn/ms
 15 dq/bhw/tclm/dhbb/whlk=mr/bn/s
 16 [hrcl/ywlhyctt/bn/krdn/wtbckr
 17 b/bn/cnnn/ddr=cn/wmsckrb/bn/dr=cn

- 1 Symbol. And has suggested as fair ḏAbkarib, son of Yaḡdam-
 2 ḥil of (the clan) ḥannān, to the people of six administrators of Sirwāb
 3 f[o]ur hundred blt ncm̄t //400//, blt [with which]
 4 he freed Nasaḥkarib, him of (the group) Ḥabbāb [who are] administrators
 5 of Sirwāb,
 6 from a matter [held] against his ancestors. Both [parties] have agreed
 7 on those
 8 blt in mply. And ḏAbkarib has signed [the agreement] on
 9 those blt for Nasaḥkarib as [being] firm
 10 and legal and exclusive regardless of any public act. And both [parties]
 11 have acknowledged it to make
 12 known [that] those 400 blt [are] against ḏAb-
 13 karib and his children. [Would] someone oppose, so let it [:the agree-
 14 ment] be upheld
 15 from among the house of (the clan) Ḥabbāb and the administrators of
 16 Sirwāb as firm.
 17 The original contract was [drawn] when they reached an agreement during
 18 (the month) Niswar,
 19 the first, at the turn of the year of Yaticum, of (the clan) Ḥazfarum of
 20 (the tribe) Raf-
 21 dān, the last. And this contract was faithfully reproduced from the [o-
 22 riginal] con-
 23 tract, which have signed [on the one hand] the clan Ḥabbāb and [on the
 24 other hand] Ḥalakamar, son of Ša-
 25 harcalay, and Lapaycatat, son of Kardān, and Tabacka-
 26 rib, son of ḥannān of (the clan) Darasān, and Nasaḥkarib, son of Darcān.

The main question is to identify the two parties of the agreement, who are the subjects of the two dual verbal forms chdy (1. 5) and clny (1.8).

According to HÖISH (p. 31), "das Subjekt des Vb. im Dual (chdy) sind ᠔BKRB und NS᠔KRB (bzw. die Sippe ᠔-HBB als Kollektiv). Beide sind durch den Vertrag gebunden, ᠔BKRB zur Tilgung der Schuld und NS᠔KRB zur Erfüllung der (hier nicht ausdrücklich genannten) Bedingungen, unter denen ᠔BKRB ihn 'losgekauft' hat."

The preceding interpretation of the text does not seem to be accurate.

1 - Nasa᠔karib does not intervene in any part of the text as an active partner; on the contrary, his name is mentioned only as a justification for the 400 blt; therefore, his role in the agreement is of the same nature and importance as the ᠔rd in CIH 376; in other words, he is the occasion of the agreement.

2 - The interpretation according to which Nasa᠔karib would bind himself "zur Erfüllung der [] Bedingungen, unter denen ᠔BKRB ihn 'losgekauft' hat" is contradicted by 1. 1-5 which state that Nasa᠔karib was "freed" from the s᠔l inherited from his ancestors; in other words, ᠔Abkarib's payment erases that s᠔l and Nasa᠔karib has nothing to fulfill. HÖISH was misled by her own interpretation of s᠔l (see below, the commentary on 1. 5).

3 - HÖISH is also mistaken in her interpretation of ns᠔krb/dhbb/᠔qyn/᠔rwh in making ns᠔krb some kind of representative of the whole tribe hbb. The relative ᠔ has no other value than that of introducing hbb, the name of the clan to which ns᠔krb belongs. For the study of the whole expression, see below.

The inscription contains two sections dealing, respectively with the original agreement (1. 1-14) and the authentic duplicate which is the engraved text itself (1. 14-17).

A - The original agreement may be presented as follows. The two parties of the agreement are ᠔bkrb (1. 1) and byt/dhbb/w᠔qyn/᠔rwh (1. 11). The object of the agreement (1. 2-5) is the liberation of ns᠔krb from a matter (s᠔l) inherited by him from his ancestors by ᠔bkrb's payment of 400 blt n᠔mt to the family members of st/᠔qyn/᠔rwh (1. 2). These st/᠔qyn/᠔rwh most probably are those who, in the past, initiated the s᠔l/bcl the ancestors of ns᠔krb. The expression ᠔ly/st/᠔qyn/᠔rwh does not give any indication on the number of the ᠔qyn in ᠔rwh. However, the comparison of dhbb/᠔qyn/᠔rwh qualifying ns᠔krb (1. 4) and byt/dhbb/w᠔qyn/᠔rwh (1. 11) suggests that the members of the clan hbb were the ᠔qyn/᠔rwh (because ᠔qyn qualifies hbb in 1. 4), but that ns᠔krb was not one of the ᠔qyn (because he is said only to be a member of hbb). Replaced in the whole context, ns᠔krb's identity card would suggest that s᠔l/bcl/᠔bhhw was the reason why ns᠔krb was kept out of the office of qyn which his birth should normally have secured to him.

L. 5-11 list a series of four specifications of the agreement:

- 1 - the modality of the payment (1. 5-6);
- 2 - the acknowledgment of the qualities of the agreement by the first party (1. 6-8);
- 3 - the responsibility of the payment rests upon the first party and his children (1. 8-10);
- 4 - the second party would take appropriate steps to maintain the agreement in case of contestation (1. 10-11).

L. 12-14 contain the date of the agreement.

B - The text engraved on the pillar is the authentic duplicate copy of the original agreement (l. 14-15) and it was signed by the representatives of the clan hbb on behalf of the second party, and by four individuals on behalf of the first party.

L. 1: without making any comment, HÖISH refers the symbol at the beginning of l.1 to the facsimile published by GrGST, p. 11 A, fig. 14 b, and states that it is "in etwas eigenartiger Gestalt" (p. 29). I do not see anything "eigenartig" in the symbol. The published facsimile is inaccurate to the extent that one may well wonder whether there is not an error in the identification. The symbol is composed of three elements, viz. (a) two undulated lateral lines slightly curved exactly opposite to the design of the facsimile, viz. the top is curved to the left and the bottom to the right (as in the facsimile of the symbol of Gl 712 such as represented in GrGST, l.c., fig. 15 c); (b) all the connecting lines are perpendicular to the lateral lines and, thus, are aslant, and (c), beside the two aslant lines on the extremities of the space limited by the lateral lines, there are four parallel lines close to each other and located at the lower third of the total height and also probably - it is not very clear on my photograph - at the upper third. Finally, the width of the symbol seems to be about 1/5 of the total height, as in GrGST's facsimile. - hmz / wsdq, cf. HÖISH, pp. 29-30. The author refers to Gl 1572 (p. 35) where no mention is made that the two verbs of Gl 1572 were already known as RÄS 3649 bis B. In the reference to the first publication of N. Rhodokanakis, "21" was copied from the second publication of the same author and must be corrected to "191." - The particular position of abkarib who completely took over Nasakarib's case and most probably initiated the settlement of the case does not support HÖISH's translation of hmz as "überlassen," but rather suggests retaining for the Ethiopic verb referred to the meaning of "afferre, proponere, in medium proferre;" thus, something like "to suggest." The expression hmz / wsdq means "he has suggested and held as true," i.e. to be conform to the reality; in other words "he has suggested as fair."

L. 2: "das w steht über dem Trenner vor bn," states HÖISH (p. 29). The photograph shows a feature in the stone covering the width of the word divider and the left extremity of l of the preceding name.

L. 3: bltm / nmtm, see below, appendix n° 1.

L. 4: fdy, see above, the commentary on Ja 2848 y/5-6 on p. 47. - hbb: this clan name is also found in Gl 1093/1 (cf. HÖISH, pp. 14-15 and photograph in pl. 6 b). Gl 1093 is YM 369: a grayish sandstone; 45 (top) and 45.5 (bottom) x 23.4 cm.; constant thickness: 10.9 cm.; length of the lines: 9.9 and 10 cm., respectively; distance to the top and between the lines: 1 cm.

L. 5: spl: HÖISH claims that nackrb would have inherited a "Schuld" from his ancestors. But, spl means "request," and not a debt. A request becomes a claim when it is based on some alleged right. However, the spl, of which nothing is said in the text, has been going on for such a long time and the final settlement was attained by a third party; consequently, the spl was a highly controversial matter; it is, thus, difficult to speak of "Schuld." For spl, cf. Ar maspalat "a matter, an affair proposed for decision." - bbhw, e.g. Ja 557.

L. 6: mbplym is translated "durch Eid" by H8ISH (pp. 31 and 34). However, chd is well known as a verb meaning "to make a contract; to be obliged by contract," and as a noun "contract, pact, agreement." When the contract or agreement is signed, the obligation stands and there is no need to seal with an oath. See below, appendix n° 1 where the word mply is related to the root ply, as hyolyt and understood as a special coin.

L. 6.8: tclm/- -- /zhr: according to H8ISH's interpretation, "unterzeichnet (tclm) >BKRB zugunsten (1) des NS>KRB bezüglich (b) jener 400 blt-Münzen jegliches Dokument (kl/zhr) als bcd[m]/wnfqm/wssgm" (p. 32), and in the present text "sind die drei Ausdrücke bcd[m] etc. prädikativ zu kl/zhr" (p. 32, note 61). The preceding interpretation is materialized in the translation which reads as follows: "als öffentlich (?) und fordernd und verbietend jegliches Dokument" (p. 35). The preceding interpretation respects the order of the first two words only.

a - lns>krb is an explicative of >lt/--/m>nhn, and is not grammatically connected with, or depending on, tclm.

b - kl/zhr is found at the end of the pericope, and bcdm/-/wssgm, which precede kl/zhr, cannot be the predicate of the latter.

c - If kl/zhr is in any way connected with the verb tclm, kl cannot be explained because the object of tclm is very precise, and kl means "all, every, any" depending on the context.

The object of tclm is >lt --/lns>krb which actually refers to the agreement and mentions a part for the whole. The pericope bcdm --/wssgm describes the qualities of the agreement and is further determined by the adverbial pericope kl/zhr.

m>nhn: H8ISH (p. 32) refers to >bhwh of l. 5, where the first h indicates the plural form, but -hn of m>nhn, as in Fakhry 76/5, >[m]r>hn (cf. JaSIB, p. 335 A), is the demonstrative.

bcd is related by H8ISH to the root bdw (p. 32), but neither p. 32 nor note 64 (of the same page) even attempt to justify or explain the presence of > of bcd. The letter b of bcdm is the preposition which indicates the actual value or importance of the agreement and may be translated "as." For >, cf. Ar >ada (i) "to be, become strong," >ayd "strength," and >ayyid "strong." For sss, the meaning of Ar šašša "to repel, remove" suggests the translation of sss as "exclusive."

L. 8: bhw: the personal pronoun refers to the agreement.

L. 8-9: stclm: 10th form of clm, is constructed with the preposition b, as clm (1.8) and tclm (1.6). Here, the 10th form has the active meaning of the 4th form, "to make known."

L. 10: >hnn/>kr, CIH 376/14-15 (see above, pp. 82-83).

L. 10-11: the word bn of the pericope wl/yyf>n/bn/byt/dhbb is given a commentary of about 10 lines by H8ISH (p. 33), where the author explains the interpretation of bn as the defective writing of the construct plural of bn "son," and reference is made in note 66 to BeDissa. Since that defective writing is a well-known fact, the reference to a grammar is a waste of time. In fact, however, the author's commentary is valueless in the present case; the only remark that should have been made and was not made is that the expression bn/byt/d is not one of the various ways used in SA to indicate the relationship

between individuals and clans. bn is a preposition introducing the names of the persons who would, in case of contest, carry on the action described by vyf-n. bn/byt: the worker engraved first at least bnb without the word divider. He, then, added a vertical stroke in the vertical axis of n and protracted the left stroke of the original n to the bottom. To have a perfect engraving, the right half of the aslant stroke of the original n should have been erased.

Ist 7630/1-2 (cf. A.F.L. Beeston, in Le Muséon, 65 [1952], pp. 278-282, and photograph on pl. 3 A) should be studied here. L. 1 reads as follows:

l'zyn/ḡḡḡ/ḡys/nbt/bn/byt/bny/nsrm/-

(L)azyan ḡḡḡ, a man originating from the house of the descendants of Nasrum, -

The editor writes that "the first letter is mutilated and only the lower part of a vertical stroke remains; possible readings are ḡ, s, g, k. Of these, the most attractive is k" (p. 278). The most important remark is omitted: the fragmentary vertical stroke is precisely in the axis of the right stroke of h (l. 2, s (l. 4), d (l. 5) and l (l. 8), and of the right stroke of n (l. 3). Thus, the fragmentary stroke cannot belong to any of the four letters suggested by the editor, but instead belongs to either h, d, g or l. I suggest retaining l; cf. Ar laḡa (1) "(said of the fire) to burn intensively." The preceding choice is based upon the assumption that the letter y belongs to the root. Cf. Saf lzy in CIS 2506 (cf. JaSN, p. 158 B).

With regard to the rest of the pericope, A.F.L. Beeston embarks on a piece of imaginative work based on the so-called opposition wld - nbt. He writes that "wld describes the group of clan-members subject to the patria potestas of the head of the clan, whereas nbt describes a person emancipated from his potestas, who has himself become a paterfamilias of a collateral branch of the clan" (p. 279).

Such a representation is erroneous because all male wld becomes, sooner or later, the chief of his own family without terminating his wld relationship with his father and with the chieftain of the clan of his birth. The opposition between wld and nbt is clearly specified by the text and obvious in itself: the author of the text who originated from one clan, nsrm, became the member of another clan, cqrtm (l. 3); the author of the text, his wife and their four children are members of bnw/cqrtm, and not "(constituting) the clan Benu cqrtm," as A.F.L. Beeston puts it (p. 281). It would be rather strange that "the clan Benu cqrtm" would be composed of six persons only. The most important feature of the text is to clearly indicate that the word bnw includes the natives of the clan (wld) and the immigrants to the clan (nbt) as well. nbt is a present participle, "originating;" cf. Ar manbat or manbit "origin (of a person or of a family).

HBISH (p. 33, note 68) correctly reads hwky, but fails to refer this 4th verbal to the noun wky "support(?)" in Ja 576/16; this meaning fits the present text: hwky may be translated "to reinforce." Neither one of HBISH's two translations is correct, viz. "sich stützen lassen", d.h. "wieder aufrichten" (von einem Haus)." These two meanings are not synonymous, and the first is created as an adaptation to Ist 7630/3, of the meaning given to hwky of Gl 1533/2.

In l. 7, read mt as on p. 277.

At the end of l. 8, the editor fails to mention the swastika, which is very clear on the photograph.

Finally, Ist 7630 is a whitish limestone; the upper right corner is broken off; maximum thickness: 7.6 cm.; front side: 57.5 x 30 cm.; letter height: from 3.8 (l. 1) to 3 cm. (l. 8); distance between the lines: 0.7 cm.

L. 11: wkrm is translated by H8ISH "auch 'ein anderer'" (p. 33) "oder (w) einem anderen" (p. 35). Such an interpretation is at first sight disproved by the fact that it would introduce a third partner in the agreement and, worst of all, a partner who would be known as vaguely as "another man." First, the value of w introducing qyn/grwh is certain on the basis of l. 4, but that of w before nkrm is illustrated by the comparison of the two following pericopes:
 -/wl/yyf'n/- - -/wpg in Fakhry 30/7-8, and
 -/wl/yyf'n/- - -/Wnkrm in the present text.

For nkr, cf. Datīnah nekūr "fort, puissant" (cf. LaGD, p. 2820), and Ar nakūr "who disapproves what is bad, evil."

L. 12: msdq (e.g. RÉS 2695/6; for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 C, and 56) has two meanings, viz. the original contract mentioning the agreement (as here, as well as in l. 14-15) and the duplicate of the original (l. 14). As far as the author of the text is concerned, both documents have the same value and may, thus, be referred to as dn/msdqn. - twswy, not "twkw" of H8ISH (p. 29), who states (p. 33, note 67): "k ist die wahrscheinlichste Lesung nach dem Abklatsch, möglich, wenn auch weniger wahrscheinlich wäre twswy; der Sinn würde dadurch nicht geändert," viz. "sie einander unterstützen" (p. 35). The final y of the first Ar verb listed by the author in the etymological research was not printed, viz. Ar wāsā (i) (p. 33, note 67). The 3rd form of the verb also means "to reconcile;" thus, the 6th form, twswy, has the meaning of "to come to an agreement, to reach an agreement; to agree."

L. 13: gyl/hrf does not mean "Jahreszyklus" (pp. 33 and 35), but very simply "at the turn of the year," viz. "at the very beginning of the year." - ytcm, not [hyw]m, as restored by H8ISH (pp. 29, 34 and 35), although the editor notes that ytcm would also fit the present text (p. 34).

L. 13-14: the most important information was not picked up by the squeeze. However, H8ISH's restoration of hrf at the beginning of l. 14 is unjustified on the photograph of the squeeze because the first visible letter is n, which is located immediately below the right half of d and the space between d and m of qdmn of l. 13. Therefore, a single letter (immediately below q of qdmn) is missing, and certainly not three letters, as in hrf. The letter d of the clan name rfdn is certain: both the lower half of the vertical stroke and the entire triangle appended to it are clearly visible on the stone. hzfrm/drfdn is already attested in Ja 740 A/2-3, where hz is a restoration. The identity card of ytcm/bn/hzfrm/drfdn mentions a new eponym originating from a section of hzfrm which belongs to the tribe rfdn (see above, p. 24).

L. 14: tkmtn, see above, pp. 26-27, and H8ISH's position on the question, see above, pp. 64-65. - The agreement between the two parties took place at the beginning of the last year of Yatīcum's eponymate. - hmtl: "ähnlich sein,

ein Duplikat (mtl) sein'; vgl. RES 3959, Z. 4," writes HÜTSH (p. 34). This reasoning is erroneous. mtl of RES 3959/4 means "the original," whose authentic reproduction is RES 3959. hmtl of the present text, 4th form of mtl, means "to make the authentic reproduction of something;" in the present context, the verb is in the passive voice. msdq of l. 14 refers to the authentic duplicate of msdq of l. 14-15 which is the authentic original.

L. 15-17: according to HÜTSH (p. 34), hlkōmr and lhyctt signed on behalf of the clan hbb. This interpretation solely rests upon the preconceived idea that the four individuals listed as witnesses should normally compose two groups representing each one of the two parties involved. However, on the one hand, no textual evidence relates either hlkōmr or lhyctt to the clan hbb and, on the other hand, there cannot be any doubt that the clan hbb had his own witnesses and did not have to search outside for witnesses. The two parties involved in the agreement had each their own witnesses, viz. the clan hbb had its own and pbkrb had the four men listed at the end of the text. - In HÜTSH (pp. 34 and 35), correct h to p in the transcription of the name lhyctt. - shrcly, instead of HÜTSH's reading of "[dm]rclly" (pp. 29 and 35). - crnm/ddr-n, e.g. Bo 10/1. - Finally, the author does not make any remark on the names listed in l. 15-17. Yet, krdn and drcn are new; cf. hbkrd in Ja 2700 and, e.g. drcm in RES 4446/2, respectively.

Ja 2856: a yellowish limestone broken into three parts; the two main sections are almost equal in length; a narrow, triangular splinter fits between the two preceding parts in the lower half of the stone.

The stone is re-used upside down about 6 m. above and to the right of the front door of the old temple. On FaAUY's photograph in III, pl. 6, it is the stone on the extreme right of the 7th stone course (above the ibex frieze) of the high wall. Gl 913 (cf. HÜTSH, pp. 21-23). The left extremity of the upper side was slightly re-cut, and the bottom left corner of the front is broken off.

The text is clearly engraved but a telescopic lens is needed to take a good photograph of it. My photograph taken with an ordinary lens is slightly overexposed.

The characteristics of the letters are as follows: r is angular; w and c are large ellipses; the width of b, h, p and s is about $\frac{2}{3}$ that of the letter height; m is open; the central element of n and of the upper part of p is aslant; the fork of h and p is composed of right angles; and the two central strokes of d are also aslant from bottom left to upper right.

The text is engraved on the upper three-fourths of the stone, and the lower does not show any trace of letter. It is rather unusual to so leave the lower section of a stone untouched when the text is incomplete.

The location of the breaks in the stone is indicated in the following transliteration of the text. However, the breaks in l. 3 are difficult to represent in a transliteration. The letter k is broken into three parts, viz. the two halves of the letter are on the left and right halves of the stone, and most of the surface delimited by the bottomless square of the letter is the upper triangular tip of the narrow splinter.

- 1 hgn/ksrwklw/wstprn/bnw/dhbb///wcnmn/wscbn/srwq/wbklm
- 2 w/wcdymthmw/kmn/dysmn/twrm///wablrm/wpmrm/[m]scbn/srwq/ps
- 3 m/wmn/hsnhw/bhtn/wqtrm/wcl/kj///lkbh/bydy/szmn/pbln/lmhsznhw/g
- 4 wrhw/wcl/hftphnw/kl/ftm/bcd///d///yhmnhw/wydblhw/lbrhw/w
- 1 So have bound themselves and decreed the descendants of Habbab and of
Annana and the tribe Sirwah and their dependants
- 2 and their servants that, when someone purchases a bovine or a camel or
a donkey [from] the tribe Sirwah, [viz.] any man
- 3 or anyone of his keepers, adult or boy, then the guardian shall not
deliver into the hands of the buyer the halter belonging to the ven-
dor, nor
- 4 shall he claim any decree against him [: the buyer] until the latter
has ordered and delivered it [: the animal] to his manager, and

H8ISH published a copy made by a native and was able to suggest a few corrections based on the Sab material; e.g. the correction of hbn to hgn and the restoration of ablrm. The author wisely refrained from attempting any interpretation of the whole text. Mainly, if not exclusively, interested in speculation, A.F.L. Beeston took full advantage of "eine reichlich fehlerhafte Abschrift" (cf. H8ISH, p. 21), and his speculative work hardly left anything untouched (cf. AION, 34 [1974], pp. 421-422). The most distressing aspect of this case is that it is speculation for the sake of speculation; indeed, A.F.L. Beeston introduces his suggestions as made "albeit speculatively" (p. 421).

Most probably because of the expression "big and small," A.F.L. Beeston builds up a fancy tale on "the ownership of a young animal when its mother is sold" (p. 421) which is orchestrated even by the use of LXX and the New English Bible. His paper is not worth reading, even less discussing, except for one single remark, viz. his identification of the word brw at the end of l. 4, but his interpretation of it is unacceptable.

The most important established fact of the preceding case is A.F.L. Beeston's ability to explain and translate nonexistent expressions. The same author gives another example of the same type of cerebral juggling in "my study" of Lih JsaI 71 (cf. PSAS, III [1973], pp. 69-72). This Lih text is written in the most cursive type of Lih known so far, and the decipherment of l. 4-10 used by A.F.L. Beeston is his own reading. It is astonishing that this author who gave ample proof of his inability to decipher ordinary SA graffiti (cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pp. 51-59: for the texts, cf. RSO, 40 [1965], pp. 287-299) would even dare to read a very cursive Lih text. Of course, his new venture is as pitiful as that of his first attempt: he misread twelve letters and eliminates two others. For JsaI 71, which was re-published as JaI 118, cf. JAMAR, VII, p. 93.

The summary of the text may be presented as follows.

- 1 - The edict is local because it only affects three ethnical groups, viz.

hbb, cmnn, srwh, and their dependants and servants. The verbal form stwkl at the beginning of 1. 1 indicates that the edict was aimed at settling a dispute, a conflict between hbb and cmnn versus srwh in favor of the first party in the matter of procedure to be followed in the sale of a domestic animal; and srwh agreed with it. It is, thus, probable that the same procedure was already common practice in the first two ethnical groups.

2 - The object of the edict is the sale of a bovine, a camel or a donkey from the tribe of Širwāp.

3 - The buyer may be any man or any of his grooms, adult or boy.

4 - The procedure to be followed is that the sale of an animal is concluded by the handing over to the buyer by the guardian of the animal, of the halter of the animal that belongs to the vendor, but the sale is not final unless and until the buyer delivers the animal to his own manager. Then, but only then, it is possible for the guardian to appeal to any kind of existing decree.

In fact, the purchase-sale contract involving a domestic animal belonging to the tribe of Širwāp becomes legally void if made by two persons dealing tête-à-tête. According to the new edict, four persons must be involved to make it legal, viz. on the one hand, the vendor and a guardian, who probably was the official guardian or one of the official guardians of the animals on sale and, on the other hand, the buyer and its manager.

L. 1: hgn/kstwklw. hgn/k- is referred to Qat hghm of RÉS 3854/1 by HBISH (p. 22), but it is also well known in Sab; cf., e.g. JaSIME, p. 436 A. The present expression is found in the singular in Iryani 31/8-9: hgn/kstwkl; cf. also hg]n/[s]twkl of RÉS 4148/1-2. For stwkl, cf., e.g. JaSIME, p. 443 B. - sthrn, infinitive of the 10th form of hwr. The 10th form of hwr has the same meaning as the 4th form hpr "to decree" (e.g. RÉS 2726/14; cf. JAMAR, III, pp. 72-73); cf. also the case of stclm of Ja 2855/8-9. The two verbs form a hendiadis, viz. the authors of the text "bound themselves by [this] decree."

L. 1-2: bklnhmw, cf. HBISH (p. 23), who fails to note that the expression was already found in Diaz 1/1. As a matter of fact, 1. 1-2 of the present text helps restoring the beginning of Diaz as follows:

- 1 [Sym- bn][lw/dhbb/wbnw/cmnn/[wscbn]
- 2 [bol srw]h/wbklnhmw/wcd][ymth]
- 3 [mw/hqnyw][tr/bclm/hgn/wqhh][mw/mr]
- 4 [shmw/tr/]hms>lh/-

- 1 [Sym- The descendants of Habbāb and the descendants of Amnanān
[and the tribe]
- 2 [bol. Širwāp and their dependants and [their] servants]
- 3 [have dedicated to Tawr Ba-calum as had requested t[hem their]
- 4 [lord Tawr] through His oracle, -

L. 2: twrn/wbclm/wmrm: depending on the context, these words are collective

or generic; here, they are generic.

L. 2: kmm/dy- : kmm/dns/dy- of Ga 66/1 (see below, appendix n° 2). - The preposition m before schn was forgotten by the engraver by haplography with the second m of kmm.

L. 2-3: the actual subject of ys>mn is >sm/wmn/hsnhw/bhtm/wqtnm. HBISH (p. 23) refers to RyET in Fakhry 3/9 and 76/6: >hgn and translates the word as "Diener." This translation is much too vague and does not reflect the meaning of the root; cf. Ar ḥasana "to preserve, guard, protect." The expression mn/hsnhw indicates that hgn is a broken plural. bhtm/wqtnm "big and small" actually means "adult or boy." - >sm/--/bhtm/wqtnm, cf. >nsn/bhtm/wqtnm, e.g. in Fakhry 55/4-5.

L. 3: >l/kbh: >l is constructed here with an infinitive; cf. >l/hftḥnhw of L. 4. For kbh, cf. Ar kabaha "to pull in [an animal] by the bridle in order that it might stop." Both SA and Ar verbs have in common that they deal with an animal and its halter. The context of the present line makes it certain that the verb means "to hand over, deliver the halter." kbh is attested as a personal name in Ja 2136 and 2737 k. - pbl has the same meaning as Ar ḥabl. - lmhs>mhw: l indicates the proprietor.

L. 3-4: gwrhw, cf. Ar jār "one who protects, preserves;" thus, the guardian of the animals on sale, and the subject of the verb kbh.

L. 4: hftḥ, e.g. Fakhry 76/8. - yḥmnhw l-, cf. Ar ḥamma li, 1st and 4th forms "to decree, appoint something to, for somebody." - ydblnhw, cf. Ar da-bala "to (re)unite, join together." - brw: on the one hand, the texts published in JaSMB and Ja 2114 remain the only inscriptions which prove that brw may be used as synonymous of bn, but nothing in CIH 105, Lu 23, Bo 13, NaNN 20 and Gl 1439 indicates that brw mentioned in them has the same meaning. Min RÉS 3316/4 does not contain the word brw (cf. JaMAR, II, pp. 40 A, 42 A and 60-61), and Gl 1218/5-6 is fragmentary. On the other hand, Iryani 13/8, 16/2 and Ja 2856/4 indicate that brw is not synonymous of bn.

The editor of Gl 1218 (cf. J.M. Solá Solá, Inscripciones aus Riyān, Vienna, 1964, p. 21) saw that brw is not synonymous of bn, and his translation of brw as "Sohn" (p. 20) is explained in the commentary where brw is described as "etwa ein jüngerer Verwandter aus der nächsten Generation (der 'Söhne')" or a "Verwandte" (p. 21). This interpretation was picked up and transformed by A.G. Lundin (cf. Epigrafika vostoka, 11 [1972], p. 16 B) so that the "Verwandte" became an adoptive child. Incidentally, J. Ryckmans erroneously claims that A.G. Lundin suggests his interpretation "à la suite de J.M. Solá Solá" (cf. Le Musée, 87 [1974], p. 248, note 4).

In DJE 13 (: Lu 23: YM 346)/6, W.W. Müller states that the translation of brw as "'Erzeuger, Eltern'...lässt sich nicht mehr aufrechterhalten" (cf. NESE, I, p. 97) without mentioning that it was his opinion in his booklet entitled Die Wurzeln mediae und tertiae y/w im Altsüdarabischen, Tübingen, 1963, p. 29. And, without giving any reason, the author states that the translation of the word as "adoptive son" "scheint unbegründet" (p. 98) and translates brw as "Jüngling" (p. 96). For some other remarks on NESE, I, pp. 95-98, cf. JaMAR, VII, pp. 203-204. To W.W. Müller's description of DJE 13 (p. 95), add the following details: a yellowish alabaster plaque; thickness: 3.8 (top)

and 3.9 cm. (bottom); letter height: 2 cm. (as in A.G. Lundin, l.c.); space between the lines: 0.3 cm.; each line is engraved between three lines finely traced as in Ja 127. The height of 24 cm. given to the text by A.G. Lundin (cf. l.c.) is certainly exaggerated; it should be about 20.5 cm. ("24" could be a misprint instead of "20.4").

A.F.L. Beeston "would suggest" that brw "is a biological term denoting essentially 'begotten'...., while the latter [: bn] has a primarily sociological relevance to human relationships" (cf. AION, 34 [1974], p. 2). It should be strongly emphasized, here again, that A.F.L. Beeston does not substantiate his opinion on a single textual information; it is another example of a pure speculation based only on a vivid, but unrestrained, imagination. Whatever the meaning of "a primarily - - relationships" might be, the basic consideration in the matter is that, regardless of any social relationship, the highly practical, earth-bound Arab knows very well what bn actually means and what a bn means to him. It is utterly preposterous, in my opinion, to claim that the natural meaning of bn would be expressed only in a handful of texts, while the inscriptions attesting some family relationship are plentiful.

The only acceptable procedure is the study of the three texts which contain some peculiarities on the use of brw.

a - The meaning of "son" is positively excluded in Ja 2856/4 because the buyer cannot hbm and dbl lbrwhw "to his son" unless he has a son. The text specifies that a n y man may become a buyer without making any provision for the sonless man. Since some men remain sonless, brw cannot mean "son."

b - The pericope Iryani 13/8 reads as follows:

-/fyhrgw/bwsthw/whlfhw/brw/ɔlcɜ/wɔdnn/wcɔbt/mlk/hɔrmwt/wɔdnn/wɔbn/ɔqwl/-
wmrɔs/wɔbcɔl/hgrn/sɔwt/-

J. Ryckmans' interpretation of the pericope (cf. Le Muséon, 87 [1974], p. 248) calls for the first ɔdnn "sujets" being in "état cstr." The translation of the word as "sujets" indicates that ɔdnn is understood as the broken plural of ɔdn. If such is the case, ɔdnn cannot be in the construct state because -n, the ending of the broken plural, disappears when the plural is determined. Furthermore, the author is forced to adopt two different grammatical constructions, viz. the first ɔdnn in the construct state but the second ɔdnn in the absolute state followed by an explicative apposition ɔbn/-, and the expression ɔdnn/wɔbn/ɔqwl understood as "sujets, certains qayls" is unheard of. The main feature of the pericope is that wɔdnn follows ɔlcɜ and mlk/hɔrmwt, viz. the king mentioned by his name or his title alone, and ɔdnn is in the singular. Since the "king" considers himself as "the" authority or "the" power, ɔdn can hardly mean "power, authority," instead, the word should refer to the royal possessions or wealth. It immediately follows that brw of brw/ɔlcɜ/wɔdnn cannot be translated "son" or "adoptive son" of ɔlcɜ and of his wealth, or "Jüngling" of them.

c - The pericope of Iryani 16/2 reads as follows:

-/lwfy/grybt/bnyhw/mlkm/- - -/wbrw/< >bnyhw/ɔgwm/bn/d(h)lmlm/-

Here again, J. Ryckmans' interpretation (cf. Le Muséon, 87 [1974], p. 500)

calls for some remarks.

(1) The author retains dhlmlm of the copy and claims that the name is "dittogr. pour Dhlmlm?" There is no dittography at all; it is simply hlmlm, a clan name already found in Proche-Orient 1/3; Ḥalemlem presently is the name of the south-eastern section of Bayt al-Jālid where G1 A 671 comes from (see below, Ja 2871).

(2) The author explains brw/lbnyhw/ḡwm/bn/d(h)lmlm (1 before bnnyhw in the copy) by the Ar "structure d'annexion, lorsque le premier terme est indéfini, et le second défini;" thus, brw/lbnyhw is translated "un fils de son fils." The letter l surely is a dittography of the preceding word divider or, what seems more probable to me, the copyist's interpretation of the original, as is wcmhw/- in SharafT 22/1 : Ja 608/1 (see above, p. 24). Furthermore, the so-called "indéfini" brw is well indicated because his name is ḡwm/bn/d(h)lmlm. This identity card cannot be that of any son of the author of the text because the latter and his sons listed in l. 1 belong to brw/bdy/wbn/bt. Therefore, ḡwm does not belong to the clan of the writer and his function is brw/bnyhw, and bnnyhw of the latter expression, as well as bnnyhw preceding the names of the four sons in l. 1 is a plural, contrary to J. Ryckmans' translation as "son fils."

Consequently, brw is a man connected in some way with the sons of another man.

The information gathered from Ja 2856/4 and Iryani 13/8 and 16/2 put together leads to the conclusion that brw is someone in charge of animals, the royal wealth and several sons of a man, respectively. Cf. Accadian "barū fett sein [] III/II 1 uppig machen, reichlich versorgen" (cf. C. Bezold, Babylonisch-assyrisches Glossar, Heidelberg, 1926, p. 92 B). The general meaning is, thus, "intendant, administrator, manager."

Consequently, I propose translating the pericopes of Iryani 13/8 and 16/2 as follows:

"they killed in its [: the castle] midst and at its gate the administrator of ḡlcazz and of the wealth, the representatives of the king of Ḥaḡramawt and of the wealth, and some of the rulers, chiefs and masters of the city of Ṣabwat," and

"for the safety of the bodies of his[: the author] sons Malkum - - - and of the guardian of his sons, ḡḡwm of (the clan) (Ḥa)lemlem."

Ja 2871: a stone broken into two sections. The right section, A 671 (cf. ScSIVE, II, pp. 18-20 and 2 photographs in pl. 4), is re-used in the south-western wall of the mosque of Bayt al-Jālid and 2.70 m. above ground level; approximate measurements: 56 (bottom) x 25 cm.)

The left section is re-used 1.76 m. above ground level in the northeastern wall of the qiblah of the same mosque; 37 x 26.5 cm.; thickness: 16 (top) and 18 (bottom); width of the left uninscribed surface: 29 cm.; letter height: 4.3 (top) and 4.8 cm. (bottom); cf. tracing in pl. 19.

- 1 Tabackarib and Ḥayūm and the two sons of them both, ḡllwa[za]ḡ and Laḡaycatat,
- 2 descendants of Calidān, servants of the descendants of Hamdān, have

- built and founded and
- 3 covered their tower Yafacān with the power of their patron Ta-
- 4 lab Riyyāmum, master of Faradān of the city of Muḥā-
- 4 din and [with] the help of their lords, the descendants of Hamdān.
- 1 tbckrb/whym/wbnyhmy/ɔlw///[z]///ɔ/wlbyctt
- 2 bnw/gldn/ɔdm/bny/hmdn/br///[ɔ]///[w/whwtrn/w
- 3 hšqrn/mhfdhmw/yfcn/bmq'm]///symhmw/t
- 4 ɔlb/rymm/bcl/

Bucra-	frd
nium	///'tn/dhgrn/mh
- 5 dn/wrdɔ/ɔmrɔh

mw/b	///lnj/hmdn/
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The design in the upper part of the bucranium is not clear on my photograph.

L. 1: ɔlw[z]ɔ, Ja 2098 a.

L. 3: yfcn is well known. Ja 2357 was published on the basis of M. Van Lessen's copy (cf. JaMAR, II, p. 92). The same year, D.B. Doe published a facsimile of the text in Southern Arabia, London, 1971, fig. 20 on p. 166 (cf. JaMAR, III, p. 94). Earlier this year, Major M. Van Lessen kindly sent me a Kodachrome of the inscription. D.B. Doe's facsimile is well done; his copy of tkrb is confirmed, and the text is complete on the left; therefore, "[...]" at the end of l. 1 of my text must be suppressed; ɔls/... at the end of l. 2 must be reported to the beginning of l. 3, and tkb/... at the end of l. 3 must be replaced by tkrb[s]/...; bkl/ɔɔrb/tkrb(1.5)[s]/... may be translated "in all the matters [which] He [: the god] has granted to [him, ...]"

L. 4: frdtn, cf. frdt in Qat TTI 570 (to be published).

L. 4-5: mhdn, as in Gl 1226/3 (instead of mhd⁹⁹); in l. 5 of this text, frdtn should be restored instead of trct. Cf. Ar ḥādāna "to be, become the friend of somebody."

Ja 2872: in the same northeastern wall of the mosque mentioned in the introduction of Ja 2870; 93 x 31 cm.; letter in relief: 22.5 cm.; thickness of the relief: 1.1 cm.; width of the right uninscribed rim: 14.5 cm.; cf. tracing in pl. 19.

...htb/bnw/dcsmm/br]ɔw/...

...hatab of the descendants of cAsmum [have] bu[ilt ...

I identify this text with "A 672. Aus Ḥalemlen bei Beit Ḡālid. Sab. 1 Zeile in grossen Buchstaben. Fragment" (cf. M. Höfner, Die Sammlung Eduard Glaser, Brunn, 1944, p. 65).

The last b is complete and there remains of the following r the central right extremity. However, the left half of b and the remains of r do not appear on my tracing because they are hidden by the two stones to the left which project over the left section of the inscribed slab; but they are clear on my second photograph taken very aslant for that purpose.

htb: the name might be complete (e.g. RÉS 4193/2); if the beginning is

missing, cf. yhtb, e.g. in CIH 203/2. - bnw/cšmm, cf. Gl 1441/4: bny/dšmm.

IV - Širwāḥ in ʿArḥab.

The site of Širwāḥ in ʿArḥab lies about 15 kil. (in a straight line) northeast of Nāciṭ, but the country road followed by my driver January 10, 1975, goes around Madar to the south and east (cf. the map published by P.A. Gryaznevitch, in Pismennye pamyatniki i problemi istorii kultury narodov vostoka, 9 [1973], p. 59, fig. 1). The ride takes about 1 1/2 hours, and I was able to work in the site for a little more than one hour.

The only village in the immediate vicinity of Širwāḥ is Madar. The site of Širwāḥ is extensive and known to contain the ruins of a temple dedicated to the stellar god, ʿAttar of Dībān, cṭtr/dḏbn. The description and the plan of the temple are given by WizGL (cf. fig. 19 on p. 375, and pp. 377-378, respectively). The location of Širwāḥ may be seen on WizGL's fig. 17 (after p. 294) and 18 (p. 296).

Ja 2857: a yellowish limestone near the columns; 47 x 21.5 cm.; constant thickness in the center: 23 cm.; text: 1. 1: 40 x 6.5 cm.; 1. 2: 7 x 5.5 cm.; cf. tracing in pl. 14.

Y <u>hcll</u> br ₂ nyb rn <u>yn/</u> L J	Y 1 2 A	<u>Ha-callal has built the tower of Ran-</u> <u>vān.</u>
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The extremities of the two lines bordering the text are ornamented with a fork. There is no word divider in the text. - hcll: the two l's are dextrograde; e.g. Ja 2196 a/1. - nyb, cf. Ar nūbat "tower" and also in modern Ṣanʿāsīte (cf. E. Rossi, L'arabo parlato a Ṣanʿāṣ, Rome, 1939, p. 242 B); cf. also Daṭīnah nība "être haut" (cf. LaGL, p. 2837), and Ḥaḡrami pawwala "fournir de tours d'angle carrées" and nawbat, plural nuwab "tour d'angle carrée" (cf. LaH, p. 728). - rnyn, the name of a building in CIH 287/3; cf. also the personal name rnyn in Ja 2194 ai.

Ja 2858: a whitish sandstone broken into two unequal parts; both upper corners are broken off; 75.5 x 13.5 cm.; width in the center of the stone: 30.5 cm.; cf. tracing in pl. 14.

1	...]/bnt/mšbmm/dt/byt/šb ^r mhmw/hqnyt/n(w) ^r
2	<u>šm/nfsh/wwldhl/</u>

1 ...] daughter of Mašbamum, she of the house of Šabamhumū, has dedicated to Na(w)-

2

sum herself and her children.

msbm, cf., e.g. yšbm in CIH 287/14. - dt/byt/-/hnyt: this formula (cf. also CIH 551/1-4 and NaNN 27/1-2) is interpreted by A.G. Lundin in his publication of I(twat) 3 where the same formula is found (cf. *Vestnik drevnei istorii*, 4, 1974, pp. 98-105) as indicating that the woman was priestess because some personal names connected with that formula are also found as names of eponyms. Such a theory is another example of abusive systematization upon which the eponymate theory rests, and there is not a shred of probability in it because (1) the verb hony cannot in any way prove that its subject was priest, and (2) the eponyms were not priests, and (3) there is absolutely no reason why an ordinary woman could not dedicate herself and her children or, for that matter, whatever she likes, because what she would be doing is simply an act of devotion toward her favored deity. sbmhmw is known as a personal name in *Ḥaḍr*, cf. *JaPRER*, p. 49.

L. 1-2: the whole formula is also found in CIH 551/4-5, but in the masculine in CIH 235. - n(w)sm: the vertical stroke of w was forgotten; the letter c has the same diameter as the two w's of l. 2; cf. *JaP*, p. 141.

Graf 9 (cf. W.W. Müller, in *NESE*, II, p. 151, and photograph 39 in pl. 11):

.../dt/byt/g]brn/sqnyt 1 she of the house of Ga]brān, has dedicated
...n/f[c]rm, 2 ...]. Fa[c]rum.

W.W. Müller reads the first letter remaining on the stone as "g," thus, grn "Ghurran." The author endorses the opinion, also accepted in my paper in *BIOr*, 12 [1955], p. 154 B, according to which grn is related to the root grr. However, if understood as a qtln form, the name could also be related to a hollow root, viz. grw or gvr. It seems useless to look for difficulties where there are none; cf. *Ar garina* "to be dry," and *garin* "fine mud." The first letter can hardly be read g because what might be taken as the left appendix of g is nothing more than a section of the break. "Möglich wäre auch die Lesung brn ... oder eine Ergänzung zu kbrn," writes W.W. Müller. The reading of the letters as brn is correct, but the names brn or kbrn cannot be read because most of the lower half of the preceding word divider or of k should still be visible on the stone: 1 mm. separates b from r, but there are 5 mm. of the stone to the right of b. The letter to the right of b is either g or l. For gbrn, cf. *Drewes* 6, 7, 8, 9, 10 b from Ethiopia, and Sab gbrn in *RES* 3946/3. - dt/byt is restored on the basis of Ja 360, which is another small dedicatory inscription of the same type. W.W. Müller's opinion according to which the name to the right of sqnyt "ist wahrscheinlich der Beiname des Vaters der Stifterin" is based exclusively on his reading of grn and on the fact that grn is attested twice as what he calls a "cognomen," which is actually a family name. - W.W. Müller has no comment on the second line. The upper sections of f, r and m are still on the stone. If one restores r according to the measurements of the letter in l. 1, there is just enough space between f and r for a c of the size of the ellipsis of either y or q. For f[c]rm, cf. the Sab names of a family fcr in Gl 1372/2, and of a man fcrn in Gl 1217/8.

V - A rocky hill north of Şancâo.

=====

West of the asphalt road Şancâo - Şacadat and opposite to Raḥabat, and about 11.5 kil. north of Şancâo (viz. three hours on foot), there is a rocky hill axed west - east, and on its southern side, there are a graffito and nearby a group of rock inscriptions.

Ja 2859: an isolated graffito located about 100 m. west of the asphalt road and 2.30 m. above ground level on one eastern panel of the rocky hill; cf. tracing in pl. 14.

ḥsqm 1 ḥsqam
lyh 2 [of the family] Liyāh.

ḥsqm, cf., e.g. sqm, the name of a palm grove in CIH 657/1 and 2. - lyh, cf. Ar liyāh "white bull," and līh hlh in Stiehl 32/1.

Ja 2860: a southern panel about 25 m. northeast of the preceding graffito; the surface covered with rock inscriptions is 3.68 m. long and 1.34 m. high. The engraved surface shows many bullet holes represented in my tracing which was made from eight photographs; cf. tracing in pl. 16-17.

a: a long inscription occupying more than half the length of the engraved surface.

twrm/ḥmqtwy ḥwsḥl kdm
Tawrum, strong man of ḥawasḥl [of the family] Kaddum.

twrm, e.g. CIH 77/1. - ḥwsḥl: although the root ḥws is frequently attested in onomastics, this is the first occurrence of the reduplication of the 2nd radical; for ḥwsḥl, cf., e.g. JaSIB, p. 406 A. - kdm, cf. Ar kadda "to be, become rough and hard."

b: to the left of the preceding text:

ḥdwm/l ḥdwaynum [of the family] L.

ḥdwm, cf., e.g. ḥdwn in Ja 2784 x. - l, initial of a family name.

c: below and to the right of the beginning of text a:

--> md 1 Madd
 <-- nsr w 2 was helped and
 <-- yhy 3 he lives.

md, Ja 2578 c. - nsr, cf., e.g. JaSIB, p. 442 B; here, in the passive voice. - The meaning of the double design to the left of the space between 1. 1 and 2 remains unknown. - yhy, cf., e.g. ly hynhmw in HC 11/6, fyhyyn in Ga 3/5

(see below, appendix n° 2) and yhywn in Ja 669/11.

Ja 2860 d: to the left of the space between l. 1 and 2 of the preceding text, and below the beginning of text a:

nmr/mrtd/c't'trm Nimr, the consecrated man of Attarum.

nmr, e.g. Ja 2776 o. - mrtd, e.g. CIH 319/2. - cttrm, Wissmann (c); it is best known as the name of a month (CIH 461/6-7) and of a clan (Qat RÉS 3566/26).

e: to the left of text d; h H, initial of a personal name; e.g. Ja 2589 b.

f: to the left of, and slightly above, the preceding initial:

cmmn/ cAmnamin.

g: to the left of text f; written aslant upward:

hry Harly. - E.g. Ja 2740 f.

h: to the right of text c/3:

rnC/ Rânic.

Cf. the personal name rnCm in the Qat graffiti from the country of Mukérâs; cf. Ar rânic "playing."

i: to the left of text c/3:

ysf/sfq Yasûf [of the family] Šaffûq. - ysf, cf., e.g. JaSIME, p. 409 B.

j: to the left of the preceding text, two monograms:

1: right: cqšb cAwqasab

2: left: lfw [of the family] Lafaw.

cqšb, same nominal formation as that, e.g. of clšb, cmšb and cmCq in the Qat graffiti from the country of Mukérâs; cf. also the proper name šsb in Min Ja 2228 a/1. - lfw, cf. lfywl in Ja 2774 ah.

k: to the left of the lower half of text j:

wh[r]m/bn/b'y'smm Wah[r]um, son of Baysamum.

wh[r]m: the third letter cannot be b because the lower extremity of the right stroke of the letter should still be visible; cf. the family name in CIH 87/2. - by'smm: the tail and the outside edge of the lower half of the circle of y are still on the stone; cf. Ar basama "to smile."

L: between texts f-g and the end of text k, and below the second half of texts a and b:

cbd wdd fryš/ym/mhrg/tmrn

cAbd has loved Furays during the conflict of the fruits season.

cbd, e.g. JaSIME, p. 410 A. - wdd, e.g. Ja 2820 a. - fryš, cf. Ḥaḍr fryšm in

RES 4693/1 (cf. JAMAR, II, p. 70). - ym, the defective writing of ywm; e.g. RES 4176/8. For the discussion of ym/mhrg/tmrn, see below, the commentary on Ja 2861/5.

Ja 2860 m: to the right extremity of the panel, and below and to the right of text h:

blyl Bulayl.

Cf., e.g. bl in Ḥaḍr al-ʿAqabah 20 (cf. RSO, 40 [1965], p. 298).

n: below and to the left of text m; the lower extremities of yl of this text were protracted below their normal length to become parts of the first two letters of the present text.

ynt Yamutt.

Cf. Saf CIS 3392, and mt in RES 5072/1 (cf. JAMAR, II, p. 74). - The letter t has the form of a half-swastika: the horizontal stroke does not have any appendix.

o: to the left of the two preceding texts, and below text h:

hḍnm Ḥaḍnum.

Name of a person in Ḥaḍr Ja 1000/2 and of a family in RES 3945/11.

p: two monograms to the left of the preceding text:

1: right: cmn ʿAmin

2: left: yṯm>l [of the family] Yataḥamm>l.

cmn: e.g. RES 4598 A; the family name of this text reads hḍnm Ḥaḍnum; cf. cf. hḍb, e.g. in Ja 2679 b. - yṯm>l: cf. ṯm in Ja 2737 u, and yṯm>l, e.g. JaSIME, p. 415 A.

q: a vertical text to the left of the preceding monograms, and the lower vertical stroke of h of text c/3 is a part of the first letter of the present name.

↓ dmr Damar. - Cf., e.g. JaSIME, p. 413 A.

r: below the end of text i and to the left of text q:

bydm Baydum.

Cf., e.g. byd in Ja 2569 a, and bydn in JaSIME, p. 413 A.

s: to the left of the preceding text, and below both the monogram n° 2 of text j and text k:

rʿyn/m[r]td¹/w_dlm/ Raʿyān, the consecrated man of Waddum.

rʿyn, cf., e.g. the family name in HC 11/5.

t: a monogram to the left of the preceding text and below the end of text k:

dms Damas.

Cf. Ar damas "hidden, covered," and the Saf personal name dmsa in Ox 147.

Ja 2860 u: to the left of the space between texts k and t:

hzyjLwdm/ Ḥazaywaddum. - New personal name.

v: below z of the preceding name, š Š, initial of a personal name.

w: immediately to the left of the preceding text:

ymqr Yamqur.

The vertical stroke attached to the lower right corner of the circle of y is the word divider ending text u. Cf. mqrm, e.g. in JaSIME, p. 415 B, and mqrt, the name of a temple in Ja 2223/7.

x: immediately below and to the left of the preceding text:

ršh Rāših.

This name is found as a family name in the Qat graffiti from the country of Mukérās; cf. also ršhm, a family name in Qat RÉS 3878/19. The right aslant stroke of h is connected with the lower extremity of r of the preceding text.

y: to the left of text w:

smyfd Samayfadd.

Same nominal derivation as that, e.g. of smyvnmr (e.g. RÉS 3893/1).

z: below and slightly to the right of text r:

rkbm Rakbum.

This personal name is found in the Qat graffiti from the country of Mukérās; cf. also rkbm, e.g. in JaSIME, p. 411 B.

aa: to the left of the preceding name, and below the first half of text s:

[c] ydw[d]m Yad [c] id waddum.

There is no way of knowing whether the first letter of the name is missing. In the affirmative, this letter could only be either w or c; otherwise, some part of the lower extremity of the letter would still be on the stone. The name is, thus, either ydw[d]m or [c]ydw[d]m. For cyd, cf., e.g. in Ja 2743 c.

ab: to the right of, and below, text m:

stt Satt. - Cf. Ar satta "to repel."

ac: to the left of text ab, and below texts m and n, h H, initial of a personal name.

ad: below and to the left of text q, and below and to the right of text z:

htm Hätim.

This personal name is found in the Qat graffiti from the country of Mukérās;
cf. also olhnm in Ja 2816 af.

Ja 2860 ae: immediately to the left of the preceding name:

mšwct Mašwacat. - Cf., e.g. šwcn in CIH 563 + 956/2.

af: below the end of text aa:

mr[c]h Māri[c]ah.

Only one letter is missing, and because of the location of text ag, the missing letter is either c or w; the restored name is found as the first element of mrchslm in Min JsaL 364 a/1 (cf. JaMIL, p. 163 B).

ag: below the center of the preceding name:

šgb Šagib.

Cf. Ar šajib "(said of a man) who excites or stirs up evil or mischief."

ah: below the monogram of text t, and above the body of an animal with curved horns:

gyrm Gayrum. - Cf. gyr in Saf (e.g. JaS 71 c) and Liḥ JaL 153 c.

ai: a monogram below the first two letters of text x:

mb1 Miball. - Ja 2771 ax.

aj: immediately to the left of the preceding name, f/ F, initial of a personal name in a square cartouche.

ak: below and to the left of the preceding initial:

ncm Nacm. - E.g. Ja 2776 am.

Graf 11 (cf. W.W. Müller, in NESE, II, pp. 151-152, and photograph printed upside down in pl. 14, n° 46):

['nc'm'][br1/] 1 Nacm[baral,]

ldf,rdm 2 he of [the family] Fardum.

L. 1: to the right of the initial letter n, there is still on the stone the lower extremity of a vertical stroke, which can hardly belong to anything but a word divider. This initial stroke is not mentioned by the editor. - Three letters must be restored to the left of m because the space between the letters is narrower in L. 1 than in L. 2, and n starts above and slightly to the right of the second vertical stroke of d of L. 2. These two remarks are not made by the editor who restores two letters only. For ncmbr1, cf., e.g. JaSIME, p. 416 A. A name, such as ncmgd, is one letter too short; the restoration of this name in Ḥaqr Sanā 1/1 is doubtful.

L. 2: the two vertical strokes at the beginning of the line may well belong to d. frdm: the editor fails to mention that the root frd is already attested in the Ḥaqr personal name mfrdm of Ja 892/11; cf. also Saf frd in Wi 10.

Ja 2860 aL: below texts ac, o and p:

lhyc^{tt} Lapay^{catat}.

am: the three letters of the present name are engraved between letters nos.2 and 3, 3 and 4, and 6 and 7 of the preceding name:

ksm Kāsim. - CIH 443/1.

an: immediately to the left of text aL:

mn^cm/mqtwy/dkdyr skm/

Mun^cim, strong man of (the clan) Kudayr, has toddled.

mn^cm is related to n^cm rather than mn^c because the first root is much more attested in onomastics than the second; cf., e.g. JaS^{IMB}, p. 421 A. - kdyr, cf. the place name kdr, e.g. in CIH 541/21. - skm: the last letter is senetrograde; cf. Ar sakama "to toddle." skm is also known as the name of a person (Ja 2194 ak) and of a building (CIH 325/4).

ao: below the preceding text; the upper appendix of the fourth letter is engraved between the last two letters of text an:

ɔl^{skr} ɔl^{śakar}.

Cf. škrɔl in RSQ, 32 (1957), pp. 559 and 562, and ṽskrɔl, e.g. in Min RÉS 3285/4.

ap: the first letter of this name is the upper extremity of letter n° 4 of the preceding name; then, the last two letters are written vertically and they encroach upon each other; the lower right section of the 3rd letter is engraved upon the extremity of letter n° 5 of text ao.

l^q_c Laqqāc.

Cf. Tham JsaT 37 (cf. my volume entitled Thamudic Studies, Washington, 1967, p. 90 A).

aq: below and to the right of text aL:

yhm/ Yahumm.

The second letter cannot be h; the upper half of the central vertical stroke of that letter would still be on the rock. Cf. Min hm in JsaL 286/1 (cf. JaMIL, p. 162 A).

ar: below and to the left of the preceding name:

kbry/ Kabray. - Cf. kbr in Ja 2771 r.

as: to the left of the preceding name and below texts am - ap:

nl[~]/sm^{sy}/bn/bm^{yt}^{1c}

Was upset Šamsay, son of Bimayta^c.

nl: nwl, in the passive voice, as in Saf (cf. JaSN, p. 177 A). - šmsy, known as the name of a month, e.g. in RŠ 3357/8.

Ja 2860 at: below text aa, to the left of texts ao, ap and as, a group of letters which can hardly be interpreted due to the large missing section to the right.

au: a monogram below and to the left of the group at:

ghln Gahlān. - Ja 2760 c.

av: to the left of the upper section of the preceding monogram, h H, initial of a personal name.

aw: below and to the left of both texts aw and av, h H, initial of a personal name.

ax: below and to the left of the horned animal mentioned in connection with text ah:

ṣs/dm ṣAws [of the family] Dawm.

ṣs, e.g. Ja 2774 bg. - dm, cf. ydm, e.g. in Iryani 18/1; dm is attested in Saf CIS 5165 (cf. JaSN, p. 162 B).

ay: below the long horizontal crack in the rock and the beginning of text as:

lsymt Lusaymat. - E.g. lsmm in Ja 2784 m.

az: below the same crack and texts au - ax:

sn^cm/bn/sn^cm San^cum, son of San^cum.

sn^cm, cf. Saf (1)sn^c in Wi 949 (cf. JaMAR, VII, p. 187 A).

VI - J. Macsâl.

The site of J. Macsâl, which is described in RaBY (pp. 289-293) with a sketch of the place on p. 289, fig. 66, is oriented west - east and located 2 and 1/2 hours by land rover east-southeast of Radâc (44° 50.5' E - 14° 25' N); it is the upper extremity of a wide isosceles triangle whose left and right extremities are, respectively, Bayt al-Jabri (45° 5' E - 14° 20.5' N) and as-Suwâdîyah (45° 13.5' E - 14° 2.5' N). From Radâc to J. Macsâl, the road passes through or nearby the following towns: cAbbâs (44° 57' E - 14° 23.5' N), al-Qâhir, Bayt al-Jabri, cÂbas, Subût, Dirâc and Jabar. The place may, thus, be identified with "forts" indicated in YARNA, sheet 5, with the following coordinates: 14° 21.5' N - 45° 10' E. All the coordinates mentioned above were taken from the same sheet of YARNA.

The spelling of the name was requested from many natives, as I usually do, including the commanding officer of the military post of as-Suwâdîyah. All of them wrote a fathah (instead of a kasrah, as in RaBY) above the letter mîm. Furthermore, I did not spend enough time on the location and, therefore, my notes are too sketchy, to evaluate RaBY's plan of the whole site.

RaBY locates the inscriptions on the southeastern side of the huge massive (cf. fig. 69 on p. 291) located at the southwestern extremity of the site. He further gives the following information:

"Der Felsen trägt qatabanische und sabäische Inschriften, und zwar drei kürzere, von denen sich zwei rechts am Treppenaufgang ziemlich niedrig und eine links, sehr hoch an der Felswand befinden. Drei weitere grosse Inschriftfelder sind hoch an der Südostseite angebracht."

The first two texts of the first group described above are J. Macsâl 2 and 3, respectively, Ja 2862 and 2863. The third text is J. Macsâl 1: Ja 2861.

The second group, east of the first one, is composed of five texts, J. Macsâl 5 - 9, and J. Macsâl 9 is Ja 2867.

On the same location, there are two more inscriptions which, as the texts of the first group, are isolated; they are J. Macsâl 4 and 10.

Furthermore, I found five more inscriptions on the site, J. Macsâl 11, 12 a-c, and 13: Ja 2864, 2865 a-c, and 2866, respectively. The location of the last seven texts is not listed in RaBY's description of the site.

The two following expressions

šmshw/clyt/cdy/crhw/šhrm of Ja 2861/3-4 and

šmsm/clyt/bcrhw/šhrm of Ja 2867/x are clarified by the expression

šmshmw/clyt/bc-lt/cr/šhrm of RÉS 3958/10-11, where the name šhrm was read by JaMAR, III, p. 63; this text is engraved on a boulder near J. Qarnein

in Wādī Beihān, the heart of Qatabān.

Furthermore, the author of RĒS 3958 also engraved J. Mac-sāl 5, and these two texts are separated from each other by four years; they were chiseled, respectively, in 144 and 148 according to their respective dates which read as follows:

wrhw/syd/dlrbct/wrbchy/wmct/hryftm of RĒS 3958/14: "during the month of Šayd of the year 144;" and
bwrhñ/syd/dltmwt/wrbchy/wmct/hryftm of J. Mac-sāl 5/12: "during the month of Šayd of the year 148."

The two dates have in common the two Qat forms hryft, which was adopted in the late Sab texts, and wrbchy (already in Min TaAM 5/3). The second text, however, contains the Ḥaqr form tmwt (already in Ḥaqr Ja 949/3): tmnt in Sab (cf., e.g. JaSIME, p. 450 B) and Qat (RĒS 3856/3).

It should be noted that J. Pirenne still maintains hryftm at the end of RĒS 3958 (cf. PSAS, 4 [1974], p. 123), although the correction to hryftm had already been given by JaSIME (p. 359 and note 51) and was repeated by JaMAR, III, p. 63. - On the date of RĒS 3958, WIZGL (pp. 72, 401 and 409, but with a question mark on p. 395) states that "144" was engraved instead of "344" and, according to M. Höfner, the omission of three before hundred is explained because there was no room left in the last line and the engraver could not or would not add another line (cf. l.c., p. 73, note 181 a). Such an opinion was absolutely gratuitous: an omission must be justified instead of being taken for granted, and M. Höfner's reasoning is inadmissible. J. Mac-sāl 5 is another example of the same era.

RĒS 3958 and J. Mac-sāl 5 have also in common the mention of mrbmw/ɔlcz/ylt/mlk/ħrmwt/bn/cmdhr (cf., respectively, l. 8-9 and l. 4-5, 5-6 without the filiation) "their lord ɔlcazz Yalūt, king of Ḥaqramawt, son of cAmdahar." According to my chronology, this Ḥaqr king reigned about A.D. 270 (cf. JaSIME, p. 392).

The ancient name of the city built atop J. Mac-sāl was wcln "Wac-lān" (Ja 2867/5; cf. also RaBY, p. 289). According to L. Forrer (cf. Südara-bien, Leipzig, 1942, p. 150, note 3), E. Glaser had located Wac-lān southwest of as-Suwādiyah. The name of the plain surrounding the city of Wac-lān was thmm "Tahmum" (Ja 2861/5 and 2862/5).

Ja 2861: an inscription engraved on the vertical panel, about 15 m. above the level of the platform immediately south of it, and west of the crevice which divides the massive into two unequal parts; J. Mac-sāl 1; cf. photograph in pl. 21.

- 1 mcdkrb/ɔscr/bn/wbɔl/cmdn/wwtm
- 2 yrtc/wlpyct/bryn/ɔqwl/rdmn/whwl
- 3 n/bnw/mchr/wdhwn/hqny/smshw/cl
- 4 yt/cdy/crhw/shrm/rntn/wb.....
- 5 ywm/cfr/bthmn/bmrg/hmrtm/tntn

- 1 Macadkarib ɔAsar, son of Wahabɔil cAmdān, and Watarum
- 2 Yartac and Lahaycat Baryān, rulers of Radmān and of Haw-
- 3 lān, descendants of (the clan) Mucahir and of (the tribe) Hawlān, has

dedicated to his Šams cAl-

4 yat in Her fortress Šahrarum Rannatān and B.....

5 when he has irrigated the crop in Tahmum during the conflict of the second vintage.

L. 1: šmḏn, e.g. RÉS 5099/1. - wtrm, cf., e.g. JaSIME, p. 408 B.

L. 2: yrtc is a proper name in CIH 338/7 and Qat Ja 2366/5. - lhyct/bryn of the two clans Mucahir and Hawlān is also known in Lu 26 (from Wādī Hīrr), which he himself wrote. - clyt, cf. JaP, p. 102; the feminine epitheton means "illustrious."

L. 4: rntn, cf., e.g. the personal name rntm in Qat CIH 840/1 and the name of a woman in CIH 495/3-4 (for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 A and 48). - wb.....: the personal name was composed of six letters, the first of which is b, because 1. 3 and 5 have each 25 letters, while 1. 1 and 2 have each 26 letters.

L. 5: cfr, cf. Ar caḡara "to irrigate the cereals," and caḡar "the first or the unique irrigation of the fields;" cf. also caḡar in Daḡinah "terrain qui a été arrosé, mais dont l'eau a été absorbée qu'il est à sec" (cf. LaGD, pp. 2306-2307). - thmm is the name of the plain around J. Macsāl. The expressions bmhrg/hmrtn/tntn (here),

bmhrg/nmrn/qdmn (Ja 2862/5), and

ym/mhrg/tmrn (Ja 2860 L)

clearly suggest that mhrg (cf. JaSIME, p. 439 B) cannot be translated "slaughter" or even "battle" because such events last one day or two days at the most; a translation, such as "conflict" (cf. Ar harj; as in RÉS 3945/13: bmhrg) would be more appropriate for allowing enough time not only for the news to reach the authors of the texts Ja 2861 and 2862 but also for these authors to have the inscriptions engraved. In such a case, ym or b would be plainly justified. Furthermore, the gender of tnt leaves no doubt as to which word this adjective refers, and none of the three words hmrt, nmr and tmr is indicated in their text or known elsewhere as the name of a month; each of them must be understood as an ordinary noun indicating a certain period of the year. tmr (cf., e.g. JaSIME, p. 450 B: "fruit") refers to the fruits season; cf., e.g. hrf "autumn" and "fruits of autumn" (cf. l.g., p. 437 B, and above, in the onomastic list of Ja 2848). - hmrt may be translated "vintage," the season of the wine-harvest or of the the making of the wine; cf. Ar hamr "wine;" also in Daḡinah (cf. LaGD, p. 643) and modern Šanāʿite (cf. E. Rossi, L'arabo parlato a Šanāʿa, Rome, 1939, p. 245 B.). - For nmr, cf. Ar namir "a collection of clouds having marks like those of a namir (leopard);" those spotted clouds are the premonitory signs of the rain; nmr refers to the rainy season.

CIH 658/1-3 may be restored as follows on the basis of the preceding text:

1 [mcdk]rb/ššr/bn/mchr/w'dh'

2 [wln]r/'qyl/rdmn/whwln/<bn/>whb

3 [>1]r/'bqr/-

- 1 [Macadka]rib Asar of the (clan) Mucahir and of (the tribe) Ha[w-]
- 2 [lân.] ruler of Radmân and of Hawlân, < son of > Wahab-
- 3 [>il.] has made wide -

bn was omitted in l. 2 by haplography with n of hwlân. - bqr, e.g. Ja 2366/3.

Ja 2862: engraved on a southwestern side of the eastern part of the massive, east of the crevice and about 10 m. below and east of the preceding text; J. Mac-sâl 2; cf. photograph in pl. 21.

- 1 sydm/arsl/bn/mchr/wdhwln
 - 2 bn/whbcl/cmdn/wtrm/yrtc
 - 3 whyc/t/bryn/qwl/rdmn/wh
 - 4 wln/hqny/smshw/clyt/ywm/c
 - 5 fr/bthrm/bmhrq/rmrn/qdmn
- 1 Saydum arsal, descendant of (the clan) Mucahir and of (the tribe) Hawlân,
 - 2 son of Wahab>il cmdân, and Watarum Yartac
 - 3 and Lahaycat Baryân, rulers of Radmân and Haw-
 - 4 lân, has dedicated to his Šams cAlyat, when he
 - 5 has irrigated the crop in Tahmum during the conflict of the first
dotted-clouds season.

A brother of the principal author of Ja 2861 is the author of the present text and he has the same associates as rulers of the two clans Radmân and Hawlân. sydm is attested as a personal name in the Qat graffiti from the country of Mukérās; cf. also sydn in RES 4197/5. - arsl, cf., e.g. JaSMB, p. 406 B. - For the interpretation of l. 5, see above, the commentary on Ja 2861/5.

Ja 2863: a Qat text engraved about 4 m. above the level of the platform listed in connection with Ja 2861, about 2 m. below and to the right of the preceding text and on the same side of the eastern part of the massive; J. Mac-sâl 3; cf. photograph in pl. 21.

- 1 hwfcm/twcl/wrbtm/>
 - 2 b/tqdmw/bytn/lwbn/y
 - 3 kwh/wkl/mqhs/wcsqts
 - 4 lmrcsmv/>bcm/yhrčš
- 1 Hawfcamu Bawc and Rabibum
 - 2 >Ab have directed the buiding of the house Lawbân
 - 3 Yakwah and all its courts and its annexes
 - 4 for the lord of them both, >Abcamu Yuharčš.

L. 1: hwfcm, e.g. Ja 2473/5. - bwc is known as a Sab verb "to conclude an agreement with someone" in Ja 2762 u. - rbbm, for Sab, cf., e.g. JaSIME, p. 411 A.

L. 1-2: pb, Min Ja 2336 d, Sab Ja 2615 g, and Qat, e.g. RES 4944 B b (cf. JaMAR, III, p. 141).

L. 2: tqdmw, e.g. Ja 2470/2. - lwb, cf. the feminine personal name lwb in Bellerby-Habban 2 m B/1-2. - ykw, cf., e.g. khydc in Ja 2754 j. For the name of the house, see below, the commentary on Ja 2867. Bellerby-Habban 2 m (cf. G. Ryckmans, in Le Muséon, 62 [1949], pp. 108-109 and facsimile on p. 63; the photograph in pl. 6, top, is useless) is composed of two texts:

A (the upper line) ghmm (as in the edition) Gahmm. - E.g. ghm in Sab Ja 2816 b/1.

B (the two remaining lines): a boustrophedon text:

twt 1 ←-- 1 Has sojourned [here]

wb/psht --→ 2 Luwab [of the family] psht.

twt, feminine of taw (RES 3945/2), 5th form of awy, "to stop and sojourn at one place." - lwb, cf. Saf Wi 262 b (cf. JaMAR, IV, p. 158 B). - psht, cf., e.g. shtm in Haqr Ja 2493 b.

L. 3: mqh, e.g. Sab Dostal 1/7 and 7-8, where W.W. Miller translates it as "Bauarbeit" (cf. NESE, II, p. 140). This translation is vague enough to fit any kind of construction. Cf. Ar qahat "court (of a house)." - csgt, plural of csg; for the verb csg, cf., e.g. JaMAR, III, pp. 54-55 on Ja 2470/3. Here, cf. Ar casiga "to stick to someone;" the noun may be translated "annex."

L. 4: pbcm, e.g. Ja 391. - yhrčs (for Sab, cf., e.g. JaSIME, p. 408 B), also known in Haqr RES 2687/1; attested here for the first time in Qat. pbcm/yhrčs was the chieftain of the two authors.

Ja 2864: a very damaged text engraved about 3 m. above ground level on a vertical panel about 150 m. northeast of the main group of texts; J. Macsâl 11; cf. tracing in pl. 18.

1 lhyctt/yr hm [bn/m] c hr /w dh wln/qyl

2 rdm/w h w l n / [bn/whbcl/yhz/bq] r /w h

3 fcl / [whqh/kl] mb[ny/c rn/shrrm/wsr]

4 thw/[whlfhw/w] gnt'h' [w/...

1 Lahaycatat Yarham, [descendant of (the clan) Mu]cahir and of (the tribe) Hawlan, ruler of

2 Radman and Hawlan, [son of Wahab-Il Yahuz, has made w]de and ordered the exe-

3 cution of, [and prepared, all] the cons[truction of the fortress Šah-rarum, and] its [warehou-]

4 ses [and its gate and] it[s] enclosure walls [and ...

The text is a short summary of Ja 2867, which is used in the restoration of the destroyed sections of the present text; but the order of the nouns of l. 3-4 is reversed in Ja 2867.

L. 1: lhyc-tt/yrhm: the name was borne by a Sab king, who reigned south and southwest of Ṣancā about 65-55 B.C. (cf. JaSIME, p. 473 C; also attested in SharafT 9/1) and the ancestor of the authors of RES 2633 which is dated of the year 640 of the Sab era.

L. 2: whbcl/yz (cf. also Ja 2867/1) is also the name of a Sab king (cf., e. g. JaSIME, p. 476 B), who reigned in Mārib about 160-145 B.C. - [bq]r: the upper fourth of the last letter is still on the stone.

L. 2-3: the two verbs br and hqh are also mentioned in Ja 2867/1-2. - hfcl, Sab RES 4174/4. If the 4th form does not have the same meaning as that of the 1st form, it then means "to order something to be done," viz. "to order the execution of something." - hqh/kl: six letters are missing between hfcl and mb[ny]; the three verbs of Ja 2867/1-2 have three letters each; such a verbal form fits perfectly well if the two other letters are kl. For hqh, cf., e.g. Ja 1819/6.

L. 3-4: śrt, plural of śr; cf. Ar sāra (i), 8th form "to procure for oneself wheat or other provision from a place to be laid up in store," and śrat "wheat or other provision that is bought from a place to be laid up in store." The noun may be translated "warehouse." - My restoration of l. 2-3 gives each line the same number of letters, viz. 24; and the contents of l. 2 are assured. - [whlfhw/w]gnth[w]: the order of the two nouns is reversed in Ja 2867/4 and RES 2633/7.

Ja 2865: a group of three rock inscriptions engraved on a northern vertical panel located about 200 m. north of the southeastern massive of the site; J. Macsāl 12; cf. tracing in pl. 18.

Preliminary note. - The following graffiti do not contain any name typically

Qat; they may, thus, be considered Sab as the great majority of the other texts from the site. - The palaeography of these graffiti is interesting because of the forms of z and w. The letter z found in text c/1 is composed of a rectangular triangle with the right angle in the upper left corner, and the diacritic part of the letter is composed of two short vertical lines. This form of z cannot but be very old and is a very close, if not direct, derivation of the Protosinaitic form (cf. JaPPER, p. 52, fig. 3). The first form of w found in text a/1 is common in Tham, and its value is ascertained by text b/1. Texts a and b/1-2 have in common not only two new theophoric names with the same verbal form as second component but also the same family name.

a: a cartouche of 33 x 19 cm.

cmwyc 1 cAmmyawc

kcd 2 [of the family] Kacdad.

cmwyc: for the second element of this new theophoric name, cf. Ar wacā (i) "to keep in mind, consider." - kcd, cf. the personal names kcd (Ja 2706)

and kcdh (Qat RES 3902, n° 48).

b: above and to the left of the preceding cartouche, another cartouche of 27 x 29 cm.

plywc 1 plyawc
kcdh 2 [of the family] Kacdad
rcb 3 was frightened.

rcb, cf. Saf IP 769.

c: another cartouche below and to the left of the preceding one; 36 x 28 cm.

planc 1 plganac
srkm 2 [of the family] Sarkum.

planc: for the second element of this new theophoric name, cf., e.g. snc in RES 4050/3. The left vertical stroke of pl is also a part of l, - srkm, cf. Ar sarika "to be weakened."

Ja 2866: on the southern side of a boulder southwest of the so-called tombs; J. Macsâl 13; cf. tracing in pl. 18.

hdm 1 Hadam
cmnsa 2 [of the family] Amnasas.

hdm, Tham Hu 783/2 (cf. JAMAR, VII, p. 191 B) and Sab hdmlt (Ja 2816 r); cf. also in Saf, e.g. hdml (CIS 1992 bis in JAMAR, IV, p. 158 A). - cmnsa, cf., e.g. nsalh in Ja 2816 h. The last two letters form a monogram; the broken line seems to have been added to s when the engraver noticed that he did not have enough space for a normal p to the left of s.

Ja 2867: on the eastern extremity of the southeastern panel of the massive and about 20 m. above the level of the rocky platform facing that section of the massive; J. Macsâl 9; cf. photograph in pl. 21.

- 1 lhycctt/yrhm/bn/mchr/wdhwn/qyl/rdmn/wghwn/bn/whbcl/yhz/brc/w
- 2 bqr/whqh/mqf/smsm/clyt/bcrhw/shrrm/msmsm/lony/mchr/bccl/bytn
- 3 hrn/wkl/fcl/wmdqn/wmswdt/wmhfdt/wqwt/wkryft/wmtr/wmcynt/wm
- 4 nqlt/wmsb/wtwtb/wcrys/wmtwlt/wst/wmhsn/wgnwt/wlhf/wmswt/d
- 5 n/crn/shrrm/whbwm/gno/dn/crn/shrrm/bgno/hgrn/wcln/tzcl/wkl/p
- 6 str/wmhyr/wmsmt/wprd/smsm/bpsk/wthrg/smsm/clyt/wb/mlp/wzod/cttr/s
- 7 rgn/wclhmw/cm/wmdpthmw/wb/bhyl/wmqymt/scbhaw/rdmn/yhrgb/wkl/dsc
- 8 bhmw/wldcm/rtd/lhycctt/smsm/wlht/crn/shrrm/dgnhw/wzodn/dhyhw/wcl
- 9 wdhmw/wdcdgrhmw/bccl/bythmw/hrn/wbythmw/hrn/wkl/bythmw/wdonyw/w
- 10 dyqynnm/wscbhmw/dscb/yqln/wprg/bn/bythmw/hrn/wclhmw/ncm/wyncmn
- 1 Lahaycatat Yarham of (the clan) Mucahir and of (the tribe) Hawlan, ruler

- of Radmān and Hawlān, son of Wahabīl Yabūz, has built and
- 2 made wide and readied the stela of Šamsu cAlyat in Her fortress Šaḥ-
rarum Mušammasu for the descendants of (the clan) Mucahir, the masters of
the house
 - 3 Hirrān and all the work, viz. the oratory and the incense burner sanotua-
ries and the towers and the buttresses and the cisterns and the rain col-
lectors and the lodgings and the
 - 4 passes and the road and the reception hall and the sheds and the pathways
and the warehouses and the fortification system and the walls and the gate
and the canals of the
 - 5 fortress Šaḥrarum. And he has put together the enclosure wall of this for-
tress Šaḥrarum within the enclosure wall of the city of Waclān and all the
 - 6 writings and the pastures and the arable fields and the restricted areas
of Šamsu by the ordinance and the order of Šamsu cAlyat and by the favor
and the providing of cAttar
 - 7 Šarqān and their god, cAmm, and of their deities of the irrigation, and
with the strength and the power of their tribe Radmān Yuhargib and of all
their
 - 8 tribes, the <chi>ldren of cAmm. Lahaycatat has entrusted to Šams and
the deities of the fortress Šaḥrarum his understanding and the understand-
ing of his brothers and of their
 - 9 children and of their assistants, the masters of their house Hirrān and
of their house Hirrān and of all their houses and what they have possessed
and
 - 10 what they shall possess, and of their tribes, the tribes he shall rule and
govern among their house Hirrān. And that it may have been and be pleasant
for them!

The text, which is written by the same author as Ja 2864, may be divided into three major sections:

1. 1: the author's identity;
1. 1-8: the list of the author's achievements inside (1. 1-5) and outside
(1. 5-8) the fortress Šaḥrarum which is located in the city of
Waclān;
1. 8-10: the list of the author's dedications to the female deities of
the fortress Šaḥrarum.

The main characteristics of the text are (1) the unusually long enumeration of the various sections of the fortress Šaḥrarum (1. 3-4), and

(2) the presence of three appellative epithetons, viz. mšm "sunny," tʒl "it was very mighty," and yhr̥gb "it was honored"; they qualify the name of the fortress Šahrarum, the name of the city Waclān, and the name of the tribe Radmān, respectively. The second feature is already attested in Ja 2863, where the appellative epitheton of the name of the house lwb̥n is ykwh. The name of the house lwb̥n/ykwh means "the thirst is overcome [here]." This name is paralleled by the name of a Qat house in RES 4094 (cf. JaP, pp. 111-112), and the origin of the founders of Waclān and Šahrarum is Qat. The expression wcln/tʒl of l. 5 may also be understood as a whole phrase with the meaning of "the ibex is very mighty." However, it is not immediately obvious how the same reasoning may be applied to šhr̥m/mšm (l. 2) or rdm̥/yhr̥gb (l. 7) because the roots šhr̥ and rdm̥ mean "to open (the mouth)" and "to stop, close," respectively. In these two cases, it seems better to assume that the epithetons mšm and yhr̥gb were given to the city and the tribe independently from the actual meaning of their respective names.

L. 1: same identity as in Ja 2864/1-2.

L. 1-2: br̥w/wbqr/whqh, cf., e.g. br̥w/whqh in Ja 1819/6 (thus, br̥w/wh[gh] is possible in Lu 15/1-2) and bqr/wbr̥ in Lu 26/2-3.

L. 2: mšm: the -m is explained by the mimation of šhr̥m; cf. Ar mušammaš "made in the sun;" the epitheton means "sunny."

L. 3: fcl is the general word indicating all work done in the fortress and is followed by the list of seventeen words, each of them specifying a particular kind of work; the first of them, mdqn, is introduced by the conjunction w which has the value of "viz." - šwb̥t, plural of šwb̥, cf., e.g. Fakhry 93. Here as in Ga 51/1, 2 and 3, šwb̥t is distinguished from gn̥ "enclosure wall" and mhfd̥t "towers," but in CIH 40/3 and Qat RES 3552/3, šwb̥t are parts of a mhfd̥t. The meaning of Ar šawb̥ "a side; a lateral, or an adjacent, part of something" (cf. also in Datīnah šibat "côté," and šūbat "tas, monceau" in LaGD, p. 2154) suggests that those šwb̥t may be the "buttresses," such as those at al-Masājid (see above, p. 59). - kryft, plural of krf̥ (e.g. CIH 107/2); cf. the Qat plural form krwf̥ in Groom-Belhan 19 a. - ṣm̥r̥, plural of m̥r̥ (cf. JaSIME, p. 440 A); the other plural form is m̥wr̥ in CIH 3/6. The ordinary meaning of "irrigated field" is not suitable in the present text, which lists several kinds of constructions accomplished atop a rocky hill. I suggest translating the word as "water collectors," viz. the open canals masoned alongside of the hillsides to collect the rain water, such as those at Bay-nūn. When the rain collector is built atop a house, it is called dhb̥ (see above, e.g. Fakhry 74/2, p. 4). - m̥ynt̥, plural of m̥cn̥, as in Ga 3/5 (see below, appendix n° 2).

L. 3-4: mmqlt (e.g. CIH 418/1), plural of mmql (e.g. Ja 1012 m/3).

L. 4: msb̥, e.g. CIH 418/1, not "military campaign" (cf. JaSIME, p. 440 B). - twb̥, cf. tawattab "être assis de la manière orientale" in Datīnah (cf. LaGD, pp. 2901-2902) and in Ḥaqr (cf. LaH, pp. 339-341). In the present text, the word may be translated "reception hall." - cr̥ys, plural of cr̥s̥; cf. Ar car̥s̥ and car̥š̥ "shed." - m̥wt̥, plural of m̥wt̥ of CIH 608/1. The word of the present inscription refers to some construction in a fortress; and CIH 608 is engraved inside the cleft of a mountain (cf. WIZAQ, pp. 66 and 95, note 246,

and JAMAR, III, p. 10). Since the property of ʔAratac and his friends is described as being north- and eastward of the place where CIH 608 is engraved, N. Rhodokanakis' suggestion of a "Höhenweg" is surely correct. This interpretation is also suitable in the present text, since Šaḥrārūm is built atop a rocky hill. The difference between mqlt and mtwlt seems to be that the first refers to the passes leading to the fortress and the second the passes connecting the various sections of the fortress to each other. - mḥsn, cf. Ar ḥṣn "fortification, fortress," and ḥṣn and mḥṣṣan "fortified;" mḥsn of the present inscription refers to the whole system of fortifications. - mswt, plural of mswr, plain writing of msrt (e.g. RES 4788/1).

L. 5: ḥṣtm, cf. ḥṣm, e.g. in JaSMB, p. 428 A. - ṭṭl, cf. Ar ṭṭal "vehemence of fight or war;" here the denominative 5th form may be translated "to be very mighty." The normal meaning of Ar ṭṭala, 5th form "said of someone's mind) to be or become strait," can hardly be used, even given a material meaning. Cf. also the personal names ṭṭl (cf., e.g. JaSMB, p. 408 A), and ṭṭlm (Ja 2774 L).

L. 6: mḥyr, cf. ḥyrt and the verb hyr in JaSMB, p. 436 A, and especially ḥayr "a place of pasture prohibited to the public." - msmt, plural of msm, cf. JaSMB, p. 441 B. - ḥrd, cf. Ar ḥarada "to restrain, forbid, prohibit;" 1st and 5th forms "to separate oneself from the others." The word may be translated "restricted areas." - bḥsk/wthrg, cf. Qat VaBe 1/3. - mlṭ, cf. JaSMB, p. 440 A. - zḏ, cf. the maṣdar of the verb zwd; cf. also zḏṭ of Ja 750/7 and commentary.

L. 7: yḥrgb, epitheton of rdm and well known in the Qat royal onomastics; cf. cf. Ar raḥaba, 4th form "to honor, magnify;" here, in the passive voice, "he/it was honored."

L. 8: the first letter of wldm, the well-known Qat expression, was forgotten by haplography with the last letter of the preceding personal pronoun -ḥmw. - ṭlht, Qat external plural of ṭlt.

L. 9: dḥḥrhmw, e.g. Gl 1364/4 (: GrR 42; cf. A.G. Lundin, in Pismennye pam-yatniki i problemi istorii kul'tury narodov vostoka, 9, 1973, p. 36). - bythmw/hrn/wbythmw/hrn, cf. bytnyhn/hrn/hrn (RES 3958/13), and it is with this hrn/hrn that WIZGL (p. 456 B) suggests to identify Hirrān, north of ʔamār. The author does not specify which one of the two hrn's he has in mind, and hrn near ʔamār is too far away.

L. 10: dlhmw/nm/wymnm is a variant of the well-known expression ldt/nmt/wtncm/l (e.g. CIH 75/8-9), which may depend on a verb (e.g. RES 3990/10), in which case dt may be introduced by a preposition, such as b, if the verb requires it; cf. Qat H8QWI/3-4.

VII - J . D i n .

J. Dīn, with an elevation of 2890 m. and about 600 m. above the surrounding plain, lies about 12.5 kil. southeast (in a straight line) of Amrān, about 200 m. north-northeast of the asphalt road Ṣancā - Amrān and almost east of the village called Benī Mīmīn (located west of the road); the coordinates of J. Dīn are 15° 36' N - 44° 2.5' E on YARNA, sheet 5. For an introduction to J. Dīn and a plan of the mosque, which is built atop the mountain, cf. CIH, I, p. 168. Beside the mosque, the site is also composed of two cisterns located northwest of the mosque. The first cistern is nearby the mosque, but the second is about at the first third of the descent.

CIH 103: a grayish sandstone re-used about 5 m. above ground level at the eastern extremity of the southeastern wall of the mosque; approximate measurements: 64 x 20 cm.; the text is in relief; cf. tracing in pl. 18.

The final h is certain; only the extremities of the letter are covered with cement which is represented on the tracing by the dots surrounding the text on three sides.

CIH 104: a grayish sandstone lying on its right side and re-used about 4 m. above ground level at the northern extremity of the east-northeastern wall of the same mosque. Stone: 41 x 22.5 cm.; letter height: 2.5 cm.; space between the lines: 0.5 cm.; cf. tracing in pl. 18.

- | | | | |
|---|-------------------------------|----|--------------------------------|
| 1 | <u>rbšm̄sm/ḏ'zlm/wbn'[y]</u> | 9 | <u>bšm̄sm/bkl/ḏmlḏ/yštm̄l</u> |
| 2 | <u>hw/gfr̄m/hqnyw/ctt[r]</u> | 10 | <u>ḏn/bcm̄hw/wl/scdhmw/n</u> |
| 3 | <u>bcl/mdbh/qnḏn/dn/s[.l]</u> | 11 | <u>cmtm/wwfym/wḏwldm</u> |
| 4 | <u>mn/hgn/wqh̄hw/bmsḏl[h]</u> | 12 | <u>ḏdkrm/hnḏm/wḏtmr/sd</u> |
| 5 | <u>w/hmdm/bdt/sdq/ctt</u> | 13 | <u>qm/cdy/ḏrghmw/wmšm</u> |
| 6 | <u>r/cbdhw/rbšm̄sm/bkl</u> | 14 | <u>[thmw]/whryn̄hmw/bn/ndc</u> |
| 7 | <u>ḏmlḏ/stmlḏ/bcm̄hw/wl</u> | 15 | <u>[wšgy/šnḏm/bcttr/šrqn]</u> |
| 8 | <u>wzḏ/cttr/sdq/cbdhw/r</u> | | |
- 1 Rabbšamsum ḏAḏlwa and his
 - 2 so[n] ḡafrum have dedicated to ḡAtt[ar,]
 - 3 master of the sacrificial altars of Dīnḡān this s[ta-]
 - 4 tue as He has ordered him through [H]is ora-
 - 5 cle in praise because ḡAttar has bestowed upon
 - 6 His servant Rabbšamsum all the

- 7 favours [which] he has besought from Him. And that
 8 cAttar may continue to bestow upon His servant Rabb-
 9 samsun all the favours [which] he shall beseech
 10 from Him. And that He may make them happy with pros-
 11 perity and safety and children
 12 male [and] pleasing, and (with) fruits per-
 13 fect in all their land and [their] arable
 14 field[s.] And that He may preserve them from the hostility
 15 [and the wickedness of an enemy. By cAttar Šarqān.]

The setup of the letters requires the restoration of one letter at the end of l. 1; the bottom is broken off and, consequently, the first five signs of l. 14 and the whole of l. 15 are missing. My restoration of l. 15 has the same number of letters as l. 14; for battr/šrqn, cf. CIH 105/5.

J.H. Mordtmann - E. Mittwoch (cf. *Sabäische Inschriften*, Hamburg, 1931, p.183) suggest that the name of the master mentioned in CIH 67/8 might be restored rbmsm/ṣḏlm and be identified with the author of CIH 104. WIZGL rejects the preceding suggestion (p. 328) apparently because in CIH 67, the master's "weiter Name ist nicht lesbar" (p. 370, note 327). Yet, CIH has read it as y[n̄]m on the basis of l. 8 and 21. The last visible letter of CIH 67/8 is ṣ instead of y; thus, ṣ[...]m, which may be restored ṣ[ḏ]m. However, this restoration is no more probable than that, e.g. of ṣwḥm, ṣrym, etc. Even were the restoration of ṣḏlm correct, the identity of the two names would still not prove the identity of the two persons involved; the two above mentioned texts would have nothing else in common.

L. 2: ḡfrm, e.g. CIH 663/1.

L. 3: mdbh, plural of mdbht (e.g. CIH 679, where CIH, III, p. 108, omits the word divider after the word).

CIH 679: Ist 7488: a yellowish limestones; maximum thickness: 7.7 cm.; front side: 36.8 x 16.5 (left) and 16 cm. (right). Symbol: width: 2.2 cm. Text: 22.9 x 11.9 cm.

CIH 105: a grayish sandstone re-used 70 cm. above ground level in the north-western wall of the qiblah of the same mosque; stone: 48 x 22 cm.; visible thickness: 19.5 cm.; letter height: 3.5 cm.; space between the lines: 0.5 cm.; cf. tracing in pl. 18.

As for CIH 103, the dots in the tracing of the present inscription represent the areas covered with cement, most of which has been removed sufficiently on both the upper and left parts to allow the reading of the letters.

- 1 ...ṣm/ṣḥmd/bn/mḥtcm/hqny/cttr/ʾ[bc]
- 2 ṣmḏbh/ḥrn/dn-n/dn/ṣʾlʾmn/hgn/wqḥhw[ḥb]
- 3 msḥlw/kl/yqynnhw/ḡlmm/lwfy/brwhw[ḥl]
- 4 ḥycttr/wl/ṣc,d,hmw/nctm/wfym/wḥl[wd]

5 [m]/>dkrm/hn>m./,w>tmr/sdqm/b>ttr/šr,qn,

- 1m >Aḥmad, son of Maḥtaḥum, has dedicated to <Attar, [master of]
- 2 the sacrificial altars of the fortress Dīn>ān, this statue as He
- 3 has ordered him [through]
- 4 His oracle to give Him a statue for the safety of his intendant [Lu-]
- 5 ḥayw>attar. And that He may make them happy with prosperity and safety
- 6 and chil[dren]
- 7 male [and] pleasing, and perfect fruits. By <Attar Šarqān.

L. 1: ...m; the first name was composed of five letters and, thus, belongs to a nominal formation, such as pl>ql, mqtlm, as mht>m. - >ḥmd, cf., e.g. JaSIME, p. 406 A. - mht>m, cf. ht>t of Ja 2819 c. - b>l is restored on the basis of CIH 104/3.

L. 3: brw, see above, pp.97-99. - The setup of the letters imposes the restoration of one word divider and one letter at the end of the line. [l]ḥyw>ttr: for the first element of this new theophoric name, cf. lḥyww in RES 4811 + 4808 (see above, p. 34).

For the name dn>n (cf. WIZGL, p. 327), cf. Ar dīn> "origin, root, race;" see also above, p. 26.

VIII - c A m r ā n .

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The coordinates of the well-known city of cAmrān are 15° 40' N - 43° 56.5' E on YARNA, sheet 4, and the city lies immediately west of the asphalt road Şancas - Şacadat.

CIH 97: Sa 8 (cf. HÜBCR, p. 14 B): a stone re-used upside down in the north-northwestern wall of the main gate; 185 x 33.5 cm. The inscribed surface is pecked except for a strip alongside of the edges, which are more or less polished and ornamented with straight lines perpendicular to the edges of the stone; width of the strip: 4.3 (top), 3.5 (bottom), 2.5 (left) and 1.6 cm. (right). The text is in a relief of 1 cm.; 45 x 18 cm.

Ja 2868: a stone re-used upside down in front of a house; 61 x 25.5 cm.; maximum thickness: 27.5 cm. Letters in relief: height: 9.7 cm.; and thickness: 0.6 cm.; cf. tracing in pl. 18.

...]mbfdhmw/sg[...

1

...]their tower >Ag[...

...b]n/k]bytn[/...

2

... fr]cm the whole house [...

CIH 663: Sa 9 (cf. HÜBCR, p. 14 B): a stone re-used in the northwestern wall of the house of Qubbān; 91 x 26 cm. Letter height: 6.2 cm.; distance to the edge: 3 (top) and 20.6 cm. (left). A long straight vertical line is engraved to the left of both lines and is missing in CIH's tracing.

RES 4982: Fakhry 130: Sa 4 (cf. HÜBCR, p. 13 A): a stone re-used lying on its right side above the front door of the house of al-Mağrabi, in the west-southwestern wall of the house; at 2.36 m. above ground level; height of the stone: about 46 cm.

Ja 2869: a stone re-used to the right of an arch, about 5 m. above ground level, in the northeastern wall of the same house; approximate measurements: 50 x 30 cm.; the text is in relief; RES 4979: Fakhry 128 (cf. FRAJY, I, p. 152, and RYET, p. 79): Sa 2 (cf. HÜBCR, p. 13 A); cf. tracing in pl. 19.

1 .../]w>hyhw^r/nmrm/`wb,nyh[w/...

2 ...]t/bythmw/rymn/wtltt][/...

3 ...]t/w>zlt/wth,gr/]...

4 ...]h,jn/b,j,mqm/m,j[r>hmw/...

1 ...] and his brother Nimrum, and h[is] sons [...

2 ...] of their house Raymān, and three [...

3 ...], and the ramps and the defensive works [...

4 ...]hān with the power of [their] l[ord] ...

L. 3: zlt (e.g. Min RES 2869/3), plural of zlt (e.g. CIH 40/4). - thgr, plural of thgrt, are the masonry works that render the house or the like inviolable or protect it; cf. Ar hajr or hajrat "protection."

L. 4: m[r]hnmw was followed by the name of a deity rather than that of a ruler or chieftain.

Lu 3 (cf. A.G. Lundin, in Epigrafika vostoka, 15 [1963], pp. 38-39): Sharaf 1: Sharaf fig. 144: YM 333:

<u>hlt/swfhr</u>	1	<u>Coffin of Šūfpa-</u>
<u>m/dt/crrn/wl</u>	2	<u>ram, her of [the family] <Arrān. And may</u>
<u>thgrn/cly/awl</u>	3	<u>it remain interdicted thanks to her</u>
<u>dhw</u>	4	<u>children.</u>

YM 333 is a plaque of slightly bluish alabaster; 18.4 (top) and 18.8 (bottom) x 19.5 (left) and 19.3 cm. (right); maximum thickness: 2.5 cm. Text: inserted between two vertical lines, and each line of the text is between three horizontal lines; height of the lines: 2.1, 2.5, 1.8 and 1.8 cm.; distance between the lines: 0.3 cm.

wl thgrn/cly/awldhw: thgr/cly is related by A.G. Lundin to Ar hajara calā "to prohibit, prevent someone" (p. 39), and he translates the whole expression as follows: "but this [: the coffin] will be shut out against [: protiv] his [: ego] children" (p. 38). Such a translation is unacceptable because the access to the coffin of a woman would be prohibited to the children of someone who is not even mentioned in the text and whom the editor identifies without the slightest proof as either the husband or the father of the dead woman (p. 39). - hw of awldhw refers to the woman swfhrm. In the present case, thgr/cly cannot be the equivalent of Ar hajara calā; instead, cly must be given the meaning of bi yadi "by the hand/means of," and the word introduced by the preposition refers to those persons to whose care their mother's coffin is entrusted so that it may remain inviolable or interdicted (cf. Ar hijr).

Appendix n° 1.

A . K . Irvine 's paper
on coinage and weight,
and Ja 2873 .

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The expressions plfm/bltm/mšcm/hy-lytm of CIH 376/3-4 (see above, p. 82) and bltt/ncmtm of Ja 2855/3 (see above, p. 87) make it necessary to review in detail A.K. Irvine's paper on coin and weight (cf. JAOS, 1964, pp. 18-36) to which an undue recognition has been generally given so far.

A - General evaluation of the paper.

The paper is characterized by an unusual mixture of the three following elements, viz. (1) inconsistent argumentations used as the normal way of reasoning aimed at developing preconceived ideas on SA coins; (2) a complete disarray in the ordering of the material; and (3) an exacerbating method of referring to publications.

The purpose of the following cases is to exemplify the preceding general description of A.K. Irvine's paper and, ultimately, to introduce the reader to what he may expect to find in it.

(1) The author translates Ḥaḍr RĒS 2693/2-3, -/sqnyt/dhbm/dmd (1.3) lwt/plfm/dhbm/qybm/- as follows: "an offering of gold whose weight is a plfm in red gold" (p. 25), with reference to note 2 which reads as follows (the divisions are mine):

"[1] A monetary context is unlikely in view of the qualifying phrase, 'in red gold'. [2] Beeston has suggested to me that plfm might mean something like 'standard ingot'. [3] One might then compare the root hlf, cf. Hebrew hōlīfah 'substitute', and Arabic halaf 'restitution; payement d'une dette' R. DOZY, Supplément aux dictionnaires arabes, Leiden, 1881, p. 397 A.)"

Ad [1]. An expression, such as "in red gold," cannot in any way exclude the object involved from being a coin. The author's statement, which would amount to excluding the red gold as a material for minting coins, is not realistic. Furthermore, the author's interpretation of dhbm/qybm as "the qualifying phrase" of plfm is gratuitous and is nothing but the consequence of his preconceived understanding of what the text should mean.

Ad [2]. A.F.L. Beeston's suggestion is another example of an interpretation resulting from a preconceived understanding of what the text should mean on the basis of A.K. Irvine's grammatical interpretation of dhbm/qybm. The suggestion is offered without any etymological backing which would have justified or, at least, made possible the derivation of "standard ingot" from the root hlf.

Ad [3]. A.K. Irvine's endorsement of A.F.L. Beeston's reasoning led him to search for an appropriate etymology: such a method is precisely the opposite of what true scientific research should be. And to explain SA hlif, hg has recourse to the Ar root hlif because his first parallel is Hebrew h liffāh, where h corresponds to Ar h; in other words, the author started his research at the wrong end. However, the result of his etymological research leading to a meaning which has nothing whatsoever to do with "standard ingot," the author did not retain A.F.L. Beeston's suggestion in his own translation. If the reader keeps the two preceding paragraphs in mind, he cannot but wonder why A.K. Irvine even mentioned A.F.L. Beeston's suggestion. He may find the answer in note 1, where the authors writes: "I am no less indebted to Professor A.F.L. Beeston[] who read the typescript of the article and made some valuable suggestions on it, many of which have been incorporated" (p. 18, note 1). How can a remark or suggestion be "valuable," if it is set aside? For some remarks on RES 2693, cf. JAMAR, II, pp. 38 A, 41 C and 56.

The key word in RES 2693/2-3 is mdlw and J. Halévy's etymology from Ethiopic mdlot "weight, value" (cf. RES, V, p. 47) has been commonly accepted, but A.K. Irvine seems to claim to have discovered the second value of the Ethiopic word (p. 25). The first meaning of the word was retained preferably to the second because it is the fundamental meaning of the transitive form of the Ethiopic verb; cf. "librare, pendere, ponderare" in A. Dillmann, Lexicon linguae aethiopicae, col. 1078. However, the intransitive form of the same verb "aequum esse, aequare" (cf. l.c.) justifies the translation of mdlw as "equivalence," viz. the quality of being equal.

The fundamental meaning of Ar palafa is "to swear," and Ar hil-fat is "an oath." Therefore, hlfm of RES 2693/3 may be interpreted as a noun used as an adverbial complement of the understood verb kwn, and be translated "by oath." The apodosis of the phrase is dhbm/qyhm.

I suggest translating the pericope of RES 2693/2-3 as follows: "an offering of bronze the equivalence of which is by oath red bronze." The main difference between the preceding translation and that of RES (V, p. 46, and commentary on p. 47) lies in the grammatical interpretation of hlfm.

(2) The author's analysis and remarks on the major texts studied by him are scattered all over his paper, and the reader is forced to painstakingly patch all the pieces together to have the author's complete view. For instance, the study of CIH 73 is scattered over pp. 19, 20, 23, 28, 32 and 33, and that of CIH 373 over pp. 19, 21, 23, 26 and 27.

(3) The author's way of referring to publications may also force the reader to a long search to find out what "op. cit." actually means. A very good example is the following. On p. 28, the author summarizes N. Rhodokanakis' etymological research on hbst with reference to note 2, which reads as follows: "Op. cit., pp. 25-6." If the reader wishes to check that particular reference, he has nothing else to do but to start reading the pages backwards; he finds nothing on pp. 27, 26, 25, 24, 23, 22 and 21; he finally finds what he is looking for on p. 20, note 3. The use of "op. cit." to refer to a publication mentioned so far away is a nonsense and all the more so because the repetition of a shortened title, such as, e.g. "Katabanische Text, II" would not have added a single line to note 2 of p. 28, and would have prevented the reader from wasting his time in search for the title in question.

Another example comes from p. 32, note 4, where the reader sees "Cf. also Conti Rossini, op. cit., p. 604." The reader finds nothing on p. 32, 31 and 30; he finally sees Conti Rossini's name on p. 29 and the reference in note 4. The present example is singled out because A.K. Irvine is inconsistent with himself: the whole reference "RSO IX (1923)" is printed on p. 20, note 5 AND on the following page, note 4 in spite of the fact that, between those two notes, there is no mention at all of another publication of C. Conti Rossini. Note also that vol. 9 of RSO does not bear the date of "1923," as A.K. Irvine repeatedly states, but instead of "1921 - 1923."

B - The legend of some coins.

Before starting the detailed study of A.K. Irvine's paper, it seems advisable to mention the question of the legend found on some SA coins.

In my booklet entitled Research on Sabaeen Rock Inscriptions from Southwestern Saudi Arabia (Washington, 1965, p. 4 and notes 4-7 on p. 40), I reviewed the question and suggested "a very satisfactory decipherment [of the legend]: kbr hll, one of the most important clans who gave so many eponyms to the Sab kingdom" (p. 4). It should be added that, in connection with shr hll, A.K. Irvine refers to Qat RES 4337 B/7-9, "which Beeston convincingly renders ..." (p. 34) and even summarizes in note 9. A.F.L. Beeston's explanation of "n/w" of his transcription of l. 7: "The isolated letters n/w are evidently abbreviations, and the second obviously stands for wrgm 'gold pieces'" (cf. The Mercantile Code of Qataban, London, 1959, p. 8). The only things that are both evident and obvious are that n/w is A.F.L. Beeston's erroneous reading instead of aw "or," and that his booklet, which should never have been published, will forever remain the unequivocal proof of a presumptuous author who is so full of his own so-called evident and obvious interpretations that he could not wait for the definitive text to appear. I have already dealt with RES 4337 B/9-18 and C/1-6 in JAMAR, III, pp. 65-67; the rest will follow in due time.

C - Detailed study of the paper.

- 1 - The whole argumentation of the paper seems to be based on the assumption on South-Arabia according to which "it was not till relatively late that any attempt was made to produce its own coinages" (p. 35). It is impossible, in my opinion, to assume that the highly successful merchants of South-Arabia did not mint their own coins during their first historical period while displaying such an unusual skill in their buildings and irrigation systems.

- 2 - The whole argumentation is also based on the assumption that the SA coins inspired from Greek coins were those normally used in South-Arabia by local populations and practically the only ones in existence during the period of time indicated by their legends. Here again, I must disagree with such a theory which seems to have been, and still be, the common opinion. In my opinion, those Greek-inspired coins were exclusively minted for trade purposes and were not used by the ordinary people living in South-Arabia. Furthermore, the connection between the SA noun bltt (plural blt) and the Greek-inspired coins has never been proved, but is always taken for granted.

- 3 - The only practical result of A.K. Irvine's paper is that "it is in one of the oblique forms (*pallad-) that the etymology of blt is to be found" (p. 23). It is unfortunate that the author did not make any remark on the unusual equivalence of Greek p and d with SA b and t. An etymology based on a single normal consonantic equivalence in a word composed of three consonants is more a speculation than anything else.

- 4 - Too often, the author seems to be confused.

a - "I am inclined to see blt in RES 4765/5 as a masculine singular form with slightly different meaning from blt, plural of bltt" (p. 21, note 1) because of his translation of RES 4765/5, "wb/blt/stry/clm/wl...., 'and with the blt, in respect of which they (dual) have written a document of (?)...'" (cf. l.c.).

(1) In both references to the text, the figure "5" indicating the line must be corrected to "3."

(2) The author's translation is practically the rendering into English of RES's translation (VII, p. 354).

(3) It is amazing that both RES and A.K. Irvine would adopt a translation considering blt as a singular form on the basis of a fragmentary text. Note that A.K. Irvine, by omitting to transcribe ..] before wb induces his reader into error by suggesting him to believe that the pericope is complete at the beginning.

(4) It is a well-known fact that -hw of the expression bhw may refer to a plural considered an entity; cf., e.g. Ja 576/13. In RES 4765/2-3, however, -hw does not refer to blt but to a word of l. 2 which is missing as a result of the breaking of the original stone; a good parallel is found in Fakhry 30 bis/2-3, where gbhw of l. 3 refers to zhm and not to tty/mwtm/bltm/drqym which immediately precedes gbhw.

(5) The translation of wb preceding blt in RES 4765/3 is difficult because it could either include the preposition b "dealing with," or be the end of a noun.

...](1.3)wb/blt/stry/bhw/clm/wl... of RES 4765/2-3 may be translated as follows: "... (1.3) . blt, in which both (parties) have written an acknowledgedment and ..."

A final remark should be made here: is it because A.K. Irvine's preceding inclination that HUBISH's commentary on blt (p. 30; cf. also pp. 78-79 in the word list) does not make any remark indicating that blt is the plural of bltt while pointing out on the very same page a fact as well known as "qyn, plur. qayn" ?

b - A.K. Irvine writes that "it is beyond any reasonable doubt that the reference of blt should be sought within the coinage, but to mark it off as a specific type of coin, as is implied in translations such as 'balat-coins', is misleading" (p. 22), with reference to note 4 which reads as follows: "e.g. Mordtmann, op. cit., p. 323, 'eine Münzgatung', and most recently Jamme with 'blt, ... a South-Arabian coin" (op. cit., p. 124 A).

- (1) The reader has to go back to p. 20, notes 1 and 8, respectively, to find the meaning of "op. cit." used in connection with the two authors listed.
- (2) It must be strongly emphasized that (a) in each of the two publications, the quotation reproduced by A.K. Irvine does NOT come from the translation of any text, but from the commentary and (b) JaSINTB's translation of blt is "ba-lat" (p. 124 A). A.K. Irvine repeats his performance on p. 20, note 8, when he claims that A.F.L. Beeston "translates [myrn of CIH 73/8] 'the purchasing (of corn)'." This quotation comes from BeST's commentary (p. 12), but the translation of the text has "the price" (p. 11), which, in the context, means "selling price;" and it is precisely this interpretation which, according to A.K. Irvine, "would be more appropriate in the context."
- (3) A.K. Irvine's attitude is all the more reprehensible in that, instead of making up the two examples listed by himself of what he considers a "misleading" interpretation, he could have referred to BeDQSA where A.F.L. Beeston translates blt as "blt-coins" (NOT in italics on p. 42 in 35:20, twice) or "blt-coins" (p. 55 in 46:3 (c)) and bltt as "bltt-coin" (p. 54 in 45:3). Of course, the rules of mutual flattery exclude the use of such references.
- (4) It is ridiculous to labor the point that an author dealing with a text and only transcribing a SA noun should not inform his reader that the SA word refers to a coin and not to an ass. It is also ridiculous to reject the translation of blt as "blt-coins" because, whether the word blt is generic or specific, it still is a coin and not an ass.

After writing the quotation reproduced above, A.K. Irvine adds that "to my mind it is ordinarily no more than the every day word for 'coins';" in other words, "when employed on its own without any further qualification, blt would be understood to refer to a standard denomination of coin" (p.23). These two statements are contradictory because, according to the first, bltt would be nothing but the word designating a coin, although, according to the second, it would indicate a denomination of coin. The first statement should have been phrased to mean that bltt was a generic term, and the second to point out that bltt was a specific word. Furthermore, the second statement cannot be accurate because, regardless of the semantic history of the word bltt, it is impossible to think that there only was one kind of standard coins; therefore, it would be impossible to know what kind of coin is involved in a particular case. When used without any further specification, bltt has to be the word referring to the monetary unit, and not to "a standard denomination of coin." It is what A.K. Irvine seems to have had in mind when his confusing statement reproduced below is understood in the light of his theory, viz. "when an exact specification of the denomination or type is required, it probably appears in the words which may qualify blt, as in CIH 376," which reads as follows: bltm/mscm/hy-lytm (l. 4). Here, blt is the generic word which is followed by an explicative apposed word, and hy-lyt in apposition to the two preceding words is the specific word of that kind of coins (cf. also A.K. Irvine, p. 26). For CIH 376 and A.K. Irvine's view on the text, see above, p. 82 fol. The noun hy-lyt is also found alone, viz. without being introduced by blt, e.g. in CIH 548/5 and 7; in such a case, hy-lyt cannot be "an adjective," as recently stated by A.K. Irvine in JSS, 18 (1973), p. 300. The two preceding features of hy-lyt are almost perfectly paralleled by the

usage of rdy, which may also be introduced by blt or be used alone; cf., e.g.

bbltm/rdym in CIH 73/9;

bltm/drqym in Gl 1361/2; and

rdym in RES 2724/10.

The conclusion to be drawn from the preceding sets of examples is that, as suggested by A.K. Irvine, the word apposed to blt indicates a special denomination of coin.

Contradicting his own statement reproduced above, A.K. Irvine declares that rdy is "in sensu strictiori practically synonymous with blt(t)" (p. 24) or, in other words, there "is a strong indication that blt and rdy may narrowly refer to the same coin" (p. 33). I find it regrettable that the author did not explain exactly what he means, viz. since we are not dealing here with ideas or expressions of ideas, but of coins which always are differentiated from each other, how could it be possible for a word designating one coin to be "practically synonymous with" or "narrowly refer to" the word designating another coin? And if the two words mean almost the same thing, why should the second be used to qualify the first and what is exactly the difference between them both? It is difficult to escape from asking the following question: does the author really realize the value of the words he uses?

HÜBISH (p. 30) rejects A.K. Irvine's phrase "may narrowly refer to the same coin" by stating that the meanings of rdy and ncmt, which is apposed to blt instead of rdy in Ja 2855/3, are so close to each other that both of them mean something like "'wohlgefällig', hier etwa im Sinn von 'vollwertig';" and, therefore, that the apposition of either rdy or ncmt to blt does not refer to "eine minderwertige Nachahmung." As shown below, the meanings of rdy and ncmt are not close to each other.

With regard to CIH 73/9, A.K. Irvine declares that "there the coin in question was of gold" (p. 32), but a few lines later, that "one can be confident that rdym refers to silver" (p. 33). How is it possible for an author to write such statements while stating that rdy is "in sensu strictiori practically synonymous with blt(t)" (see above), viz. how can a golden coin be "practically" the same as a silver one? Furthermore, the so-called golden rdy of CIH 73/9 is the result of an erroneous translation of the text, which reads as follows:

- 5 -/bd
- 6 t/hwfyhmw/olmqh/
- 7 grb/šfthmw/dbhw/kw
- 8 n/myrn/tmn/brm/ddhb
- 9 n/bblttn/rdym/-

BeSI's translation (p. 11):

because

A.K. Irvine's translation (p. 20) introduced by "in my opinion the sense must be":

1. 2LMQH bestowed on them
 7 the harvest which he granted them (?) - wherein
 wherein
 8 the price of an eight of wheat was in gold the selling price was an eighth
 (or, the price of corn was eight brm of of wheat for gold,
 gold
 9 at a blt in current coin (?) for a blttn/rqym.
 in current bltt)

Note that A.K. Irvine (p. 32) quotes BeSI's translation of the last part of l. 9 and eliminates the question mark from BeSI's text.

The text may be translated as follows:

- 5 - becau-
 6 se 2Ilumqub has granted to them
 7 the fruits of harvest which He has promised to them, in which the
 8 cereal was [worth] eight bronze buckets
 9 for one bltt-rqy. -

For CIH 73, cf. JAMAR, II, pp. 38 A, 41 A and the remark on the first d of dghbn on p. 45. - 5ft: the ordinary meaning of the verb, "to promise," eliminates the tautology in BeSI's translation: the deity "bestowed on them - which he granted them (?)." The same tautology is found in J. Ryckmans' translation of Iryani 15/1 (see above, p. 26). - For myr, cf. JaSMB, p. 440 A. A.K. Irvine (p. 20, note 8) claims that "in his note on p. 113B Jamma ignores the present text." If the author implies that JaSMB ignores the text as such, he is wrong. My note deals with the plural forms of myr, and both CIH 73/8 and RES 2860/2 have the singular form and were already recorded in connection with myr by BeSI, p. 123. Furthermore, there is no reason for looking for difficulties where there are none, as BeSI (pp. 11-12) does in interpreting myr as an abstract noun. - brm is the plural of the feminine brmt because of tmn. Cf. Ar barmat (cf. also in Datinah burmat in LaGD, p. 165) "pot." brmt was a measure for grain and liquid stuff. - dghb: A.K. Irvine writes that "in no language does *dghb refer to bronze and I feel that whatever the metal of the object in question may in fact have been, the word should nevertheless be translated 'gold'" (p. 24, note 5). The first statement is valueless because of the obvious reason that, if true, all the meanings specific to SA would have to be eliminated. With regard to the second statement, it is of no importance how the author may "feel," but it is very important that a bronze statue, such as that of Macadkarib from Mafram Bilqis, is referred to in the text engraved upon it, Ja 400 B/4-5, as glmn/dghbn "this statue in bronze" (cf. JAOS, 77 [1957], pp. 32-35); cf. also my booklet entitled Quatre inscriptions sud-arabes, Washington, 1957, pp. 3-4. It is regrettable that A.K. Irvine did not justify the translation of d introducing dghbn as "for," and especially what might possibly mean an expression such as "the selling price was an eighth of wheat for gold." If it means that the value of the cereal was "in gold" (as BeSI puts it), then d introducing dghbn is an error. - bblttn/rqym: if rdy is a simple adjective, the text should have rdyt according to the common opinion which derives rdy from the root rdy (see below, the etymology of the word).

The information contained in CIH 73/8-9 may be illustrated by Ja 2873: YM 282: a bronze bucket of 20.7 cm. in height and 24.3 cm. in diameter, with a flat bottom. The width of the rims which belt the top and the bottom of the bucket is, respectively, 5.8 and 3 cm. The text in relief runs immediately below the upper rim; 24.2 x 3.9 cm., and thickness: 0.2 cm. If one faces the text, he sees two handles, each of them measuring 9 x 2.3 cm.; the handle to the right is placed vertically almost in the center of the height, and the other handle horizontally in the lower half of the bucket. Both the location and the position of the two handles make the handling of the bucket very easy. On the side opposite to that of the text, there are the three well-known symbols (e.g. CIH 540/14-16 in J.M. Solá Solá, Las dos grandes inscripciones sudarábicas del dique de Mārib, Barcelone, 1960, pl.1), but the two extreme symbols are inverted. They measure, respectively, 5 x 14, 5 x 14, and 6.3 x 14 cm. (from right to left), and have the same thickness as that of the letters. The text reads as follows:

cwd/dpsk Symbol Tax of barley. Symbol.

cwd, cf. Ar cādat, plural cawā'id "tax, duty, dues." - hsk, cf. Ar ḥasikat "barley." - The symbol to the left of the text is that of ʾIlumuh and belongs to the type represented by GrGST, p. 8, fig. 6 d.

Since the bucket of Ja 2873 does not show any sign of having been used and the series of the three symbols on the side opposite to that of the text ascertains the royal character of the object, Ja 2873, which has a capacity of 6 litres, must have been the standard of the measure for cereals.

The bucket used in the price evaluation mentioned in CIH 73/8-9 seems to be the reproduction of the standard shown in Ja 2873: both buckets are made of bronze and connected with the measurement of cereals. The fact that CIH 73 is a bronze plaque is accidental to the question of the identification of the buckets.

Therefore, 76.8 litres of cereal were worth one rdy at the time of CIH 73, and the fine of five rdy was equalled to a flogging of 50 blows at the time of CIH 380/6.

The preceding pages have brought out the fact that the research on the SA coins and weights, and especially on bltt, is not only influenced, but also determined by the well-known Greek-inspired coins. Their importance was, and still is, greatly exaggerated if one takes trouble to consider them against the whole span of SA history, and those coins, in turn, have cast a spell which led authors to allegedly find so many standard coins and suggest unusual etymologies, such as msc from sāga, and hbs from hbt. When that spell is broken, it is then possible to study the texts and search for etymologies without any preconceived idea.

- 5 - Etymological research.

(1) bltt, plural blt.

The word may be related to Ar balāt "flat stone or baked brick for pavement," from which derives the denominative verb balata "to pave with balāt;" cf. also in Datīnah balat "dalle" (cf. LaGD, p. 206).

The 4th form ḥablaṭa is also a denominative form from balāt "earth, ground," with the meaning of "to cleave to the [balāt, i.e.] earth or ground." The meaning of ḥablaṭa "to become bankrupt" is not original to the root, as seems to suggest M. Ghul, followed by A.K. Irvine (p. 21, note 5), but is foreign to the root blt and comes from the root falasa.

The Ar word balāt "flat stone" suggests that the SA noun blt received its name from its form, some kind of flat parallelepiped.

(2) ḥyḥlyt, pl. ḥyḥly.

A.K. Irvine's theory may be summarized in the following three quotations: "Beeston properly considers the term a nisba of the personal name ḥyḥl" (p. 26); "ḥyḥl occurs in RES 3571 where it is the clan name of a Minaean, apparently resident in Upper Egypt" (p. 27, note 1); and "ḥyḥl may simply have been the name of a family of financial officials or bankers in whom was invested a monopoly of coining rights and whose name perhaps remained associated with the coinage" (p. 27).

HBIISH carries the preceding idea one step farther by stating that, if A.K. Irvine's opinion is correct, "so wäre es denkbar, dass der Sitz dieser Sippe in Ṣirwāḥ zu suchen ist" (p. 40, in the commentary on Gl 1573), because two of three texts mentioning the word came from Ṣirwāḥ in Hawlān, viz. CIH 376 and Gl 1573.

HBIISH does not give the reference of the 3rd text; it is, therefore, impossible to know which one of the two other texts the author has discarded, viz. CIH 548 from Medīnat Haram, in eastern Ḥamdān, or CIH 614 with ḥyḥlym in l. 1-2, whose origin remains unknown. This text used to belong to a large collection which was sent out of Yemen from Ṣanʿā, according to J.H. Mordtmann (cf. ZDMG, 30 [1876], p. 288).

The only conclusion to be drawn from the preceding information is that the use of ḥyḥlyt was widespread since that particular coin is attested in four texts.

Three remarks are needed on A.K. Irvine's argumentation.

((a)) The author's argumentation makes it clear that the idea of ḥyḥl being "the name of a family" (cf. the 3rd statement) comes from "RES 3571 where it is the clan name of a Minaean, apparently resident in Upper Egypt" (cf. the 2nd statement printed in a note)

In his method of argumentation, the author lacks of consistency whenever it suits him as shown by the following example.

With regard to ṣāc, a measure for corn, the author claims that "the word itself does not seem to be attested in Old South Arabic" (p. 25). In note 4 of the same page, he rejects the value of Min RES 3695 from al-ʿUḷā because "the context is very obscure and in any case the text's provenance is in North Arabia. ṣāc as a measure does not seem recorded in the South." Note that "North" is in italics in the original text. It is preposterous to reject RES 3695 from South-Arabian because the text was found in North-Arabia and it is even more preposterous to do so while retaining, two pages later, the information contained in a Min text from Upper Egypt to solve a problem mentioned in Sab inscriptions from Yemen.

((b)) Since the publication of A.K. Irvine's paper, ḥyḥl was published as a personal name in Ja 2760 b/1, which was found at Qaryat al-Faw in southern

Saudi Arabia.

((c)) A.K. Irvine considers hy>lyt as a plural in his translation of CIH 376/4 as "HY>L-coins" (p. 26, note 5) because of his grammatical interpretation of the word in the expression ɔlfn/bltm/mscm/hy>lytm, viz. "a badal more closely defining the preceding words" (p. 26). But, even then, the plural is not explained if the word is a noun; but, for A.K. Irvine, it is a nisba; in other words, his interpretation is based solely on his general approach to the problem (see below, the study of msc). Furthermore, although the author rejected the translation of blt as "blt-coin" (see above, pp. 128-129), he now translates hy>ly as "HY>L-coins"!

Gl 1573/2, which is mentioned above (p. 133) reads as follows:

-/tclmw/bcmhw/brtm/dbdm/hy>lym, which is translated by H8ISH (p.

as follows: "unterzeichnet haben mit ihm (das Dokument über) eine Forderung, begüglicht auf (d) einen Ersatz an hy>l-Geld," viz. "in (Form von) hy>l-Geld" (p. 40). Note that H8ISH's commentary does not say one word on the gender of hy>ly (p. 40).

For rt, cf. Daṭīnah rawwā and rawā "montrer," and riwāyat "notice, récit, information" (cf. IAGD, pp. 1612, 1615 and 1616, respectively). This rt has nothing to do with the Min rt (e.g. RES 3282/4; cf. also the remark in JAMAR, VII, p. 67, the commentary on Ja 2287 B/5). For bd, cf. Ar budd "compensation." For rtm/dbdm, cf. the well-known expression slm/dhbm (see above, p. 5). The pericope of Gl 1573/2 may be translated as follows:

"they have signed with him a report of compensation in hy>lyt."

A.F.L. Beeston's note on the last two words of the preceding pericope (cf. ATON, 34 [1974], p. 423) is another example of his typical method of working, viz. "I would prefer to take it [: hy>ly] as an adjective" and "I should have thought that in this context the most natural interpretation [of bd] is 'medium of exchange' i.e. 'currency'."

My interpretation of hy>lyt, plural hy>ly, may be presented as follows: hy>lyt derives from the root ply according to the pattern qw/ytl (cf. swḥt with ṡ representing the long vowel ā (cf. yṡmṡn of Ga 3/4). Both swḥt and hy>lyt have the plural in the form qw/ytl. The same root ply is found in the name of another coin of Ja 2855/6 (see above, pp. 87-88). Cf. Ar ḥalā (i) "to please, excite someone's admiration; to be beautiful, goodly."

(3) hbs [not found as such], pl. hbṡt.

It is a Qat coin mentioned in RES 3854/6. In his search for etymology, N. Rhodokanakis unduly referred to some Hebrew and Syriac derivatives instead of retaining the basic meaning of the Semitic roots, and his research is summarized by A.K. Irvine on p. 28. C. Conti Rossini's etymology, which is repeated by A.K. Irvine (p. 29), refers to Ar ḥabṡ, which implies the irregular equation of SA ṡ and Ar ṡ (see above, p. 132).

Cf. Ar ḥabasa "to mix" and ḥabīs "mixed," post-biblical Hebrew ḥabas "to scramble," and Daṭīnah ḥabasa "écraser avec le pied" (cf. IAGD, p. 559). On the basis of its etymology, hbs would be a coin of mixed composition.

(4) mhlyt [not found as such], pl. mhly, is a Sab coin mentioned in Ja 2855/7. The difference between this coin and hy>lyt remains unknown.

(5) mšct [not found as such], plural mšc.

It is on p. 20 of his paper that A.K. Irvine lists the various etymological opinions on mšc, but it is only on pp. 25-26 that he expresses his views on the question: he practically limits the etymological possibilities to the two Ar verbs šāca (o) and šāga (o); he discards the first because of a fallacious argumentation (see above, p. 133), and retains the second, šāga; he refers to Hebrew šāḥuṣim "things fashioned by melting, images" (p. 26) and, finally, he writes that "I would therefore suggest as a translation for mšcm something like 'of legal standard'" (p. 26 and also p. 28).

((1)) How is it possible for a word meaning "things fashioned by melting, images" to justify the translation of mšc as "of legal standard"?

((2)) The recourse to šāga is excluded because it unnecessarily involves the rare equivalence SA c and Ar g, a feature which cannot be assumed unless proof is given that no other etymology is satisfactory.

((3)) The root šwc is retained by A.K. Irvine because he seems to endorse CIH's translation of šwcm of CIH 343/13 as an adjective. The pericope of CIH 343/12-13 reads as follows:

-/kwn/dn/ /// >qnyt /// n/bwrh(1.13) dt> /dhrf/s<dcttr/bn/hwfctt/šwcm/-

((a)) The original, Ist 7484, is a slightly grayish sandstone; maximum thickness: 15 cm.; front: 82 x 46.3 cm.; letter height: 3 cm.; distance between the lines: from 0.6 to 0.9 cm.; monogram: 2.8 x 5.6 cm.

((b)) In the text, bit is engraved at the end of l. 13 (as in CIH's text in SA letters) and t/ at the beginning of l. 14 does not exist on the stone; read sbu at the end of l. 14, which is the engraver's error instead of sb>.

((c)) kwn/dn/>qnytn (l. 12) doubtless is highly irregular, but A.K. Irvine's transliteration as "kwn[t]/dt/hqnytn" (p. 26, note 3) is erroneous. BeSI (p. 41) states "that the writer when writing kwn/dn/ had some masculine word in mind as subject which began with >, and changed his mind after writing this first letter." This statement is correct except that the word the engraver had in mind did not begin with >, but with š, viz. šlmm: the upper part of > shows that it was corrected, but the bottom of the upper circle of š is still on the stone. The engraver could not engrave šlm because the offering was double, viz. a bronze bull and mtkhn, viz. the limestone itself supporting the bronze bull. Here again (see already above, p. 128), A.K. Irvine mutilates the text. Determined to use the Hebrew word mentioned above in his argumentation and, ultimately, to integrate šwcm in his opinion, he writes about CIH 343 that "the offering consisted of a golden bull, cf. line 3" (p. 26, note 3). Such a statement is a voluntary misuse of the inscription: the object of the dedication is double, as stated above, viz. twrm/ddhbn/wmtkhn (l. 3-4). Of course, he had to eliminate mtkh because a sandstone is not exactly one of the "things fashioned by melting."

((d)) bwrh/dt> (l. 12-13): A.K. Irvine endorses CIH's restoration of /d before dt> and takes dt> as a proper name (p. 26, note 3). No letter is missing; cf. already bwrh [d]t> in CIH 357/12, and bwrh/qyz in CIH 323/9. dt> is the ordinary noun meaning "spring;" cf. also BeSI, p. 40.

((e)) dhrf/-/bn/-/šwcm: "whether this last is in fact a personal name as Beeston suggests, is open to dispute," states A.K. Irvine (p. 26). Such a statement makes the reader wonder whether the author really knows what he is talking about. The long formula introduced by dhrf is well known and A.K. Irvine could have already found nine examples of it under dhrf in JaSIME, p. 437 B. All of them show the same formula, viz. dhrf/person/bn/person/bn/clan + (sometimes) an ordinal with the article. Therefore, šwcm is a clan name, and bn which should have introduced the clan name was forgotten by the engraver. For an important remark on the eponym šcdcttr, see above, p. 24.

The pericope of CIH 343/12-13 reproduced above may be translated as follows:

"This offering was [offered] during the month of spring of the year of Šacadcattar, son of Hawfcaṭat [of the clan] šawcum."

I retain D.H. Müller's etymology of mšc from Ar māšic "shining" (cf. ZDMG, 29 [1876], p. 613).

Since hy>lyt is a singular, hy>lyt of CIH 376/3-4 is an apposition to plfm/bltm/mšcm and, therefore, the value of 1 hy>lyt equals that of 1000 mšc.

(6) ncm [not attested as such], plural ncmt of Ja 2855/6. Cf. Ar naṣima "to be good, pleasant" and niṣma "to be excellent." Since the idea of "to be pleasant" is the consequence of the goodness of the object, the meaning of "good, excellent" should be preferred.

(7) grf of CIH 614/2.

In the expression -/ply>lym/wtny/grf..., which is not mentioned in A.K. Irvine's paper (for HBIŠH, see above, p. 133), grf is also most probably a coin, as already pointed out by CIH (III, p. 46 A). I would suggest relating grf to Ar qarf "very red;" which would suggest the coin being made mostly of red copper, bronze, or even gold (see above, p. 125).

In the above transliteration of the expression, the n of grfn (cf. CIH, III, p. 46) is not retained because the singular form of the noun could be either grf or qrft (see above, p. 132 for bltt).

(8) rdy.

As stated above (p. 130), rdy is found either alone or apposed to blt, with or without being introduced by d; for the study of CIH 73/8-9, see above, pp. 130-132.

The main question to be reviewed here is the etymology of the word. It has become a common place to relate rdy to Ar radīy and, consequently, A.F.L. Beeston, for instance, translates the word as "current" (in CIH 73/9; see above, p. 131) and HBIŠH (p. 30) as "wohlgefällig" (see above, p. 130). However, how can the meaning of Ar radīy, viz. "who is responsible, accountable; loving; obeying" and "pleased, satisfied; liking; approving" (cf. E.W. Lane, Arabic-English Lexicon, p. 1100 B) be applied to a coin? The meaning of "bonus" (cf. CIH, I, p. 110 B) or "wohlgefällig" (cf. HBIŠH) corresponds to Ar marḍīy. And even were the preceding translation correct, it would take a good push from an unchecked imagination to transform "pleasant" into "current" (cf. A.F.L.

Beeston).

A.K. Irvine, who obviously enough endorses A.F.L. Beeston's opinion (p. 32), writes that A. Jamme "is at fault however in comparing Arabic ragd 'to break into large fragments', etc., since this seems to presuppose a term other than the monetary one, which is quite unnecessary" (p. 33, note 6). A.K. Irvine seems to be totally convinced that SA rdy must be referred to Ar ragdy and also that a coin cannot be used as a weight. Unfortunately, no reason is given in support of his convictions.

According to my etymology, the coin/weight rdy would, at least at the origin, look like a block of metal, whatever the material might have been.

The preceding etymology is suggested by the fact that rdy is a unique case among the words designating coins, the best known of which is the feminine bltt. If derived from the root rdy, the word rdy is masculine. But, the word rdy could also be feminine if it is understood as derived from the root rdg + the feminine ending a (y). Two other characteristics of rdy are that the word is both singular and plural and is sometimes introduced by d.

From the point of view of their singular and plural forms, the nouns designating coins or weights may be divided into three categories, as shown by the following schema:

Sing. <u>(m)q()</u> tl, plural <u>(m)q()</u> tl.....	<u>bltt</u> - <u>blt</u>
	<u>hy>lyt</u> - <u>hy>ly</u>
	<u>[mplyt]</u> - <u>mply</u>
	<u>[m>ct]</u> - <u>m>c</u>
Sing. <u>qtl</u> , plural <u>qtl</u>	<u>[hbs]</u> - <u>hb></u>
	<u>[ncm]</u> - <u>ncmt</u>
Sing. and plural: <u>qtly</u>	<u>rdy</u> .

The word of the coin qrb belongs to one of the first two categories because the expression tny/qrf may be restored either tny/qrf[n] or tny/qrf[tn]. The case of rdy is quite unique.

As far as the gender is concerned, the use of the plural feminine demonstrative -hm and >lt introducing blt in CIH 376/14 and Ja 2855/5, 6 and 9 is normal.

Appendix n° 2.

Notes on some Ga texts.

A - Introduction.

For the symbol Ga, see above, pp. 21-22.

My attitude toward G. Garbini's papers on SA inscriptions is clearly expressed in JAMAR, I, pp. 43-47, and III, pp. 109-112, where it is stated that "it would be a waste of time to do the same study" on Ga 22-50 as that given in I on the first texts published by G. Garbini; "it would also grant the author a recognition which he does not rightfully deserve" (p. 110). G. Garbini's publications of SA texts printed after JAMAR, III, are other proofs that JAMAR's diagnosis was unfortunately all too accurate. What is most regrettable is that the situation could not have been different. In his reading of a small text of his own speciality, the Hebrew text engraved in the central monogram of Ga 3, G. Garbini succeeded in misreading 6 out of the 8 letters of l. 2 and in eliminating the 6th letter of l. 3. Consequently, how could the very same author do a better job in SA field even if he had done the necessary groundwork? And this preparation was not even done (cf. JAMAR, III, p. 109).

In G. Garbini's case, however, there is most regrettably much more than a lack of preparation as shown by the following example whose real value lies in the field of human behavior regardless of the actual cause that prompted G. Garbini to do it. The example in question is an act of plain dishonesty resulting at least from an act of irresponsible carelessness. It is, however, difficult to exclude the possibility that there was no carelessness involved, but that it was deliberate.

G. Garbini's text is reproduced below, but the underlining is mine except for the word ncāmat:

"Ma almeno una volta vale la pena di esaminare il metodo seguito da questo studioso nel proporre le sue etimologie. Nel dizionario arabo-francese di J.B. Belot, l'evidente anche se non dichiarata fonte di Jamme, leggiamo a proposito di ncāmat: 'Une autruche. Désert. Pierre en saillie dans un puits. Signe. Chemin. Construction sur une montagne. Joie. Membrane du cerveau'; di questi numerosi significati, Jamme ne ha presi alcuni, fondendoli in una sintesi personale: 'pierre en saillie dans l'eau et où se place celui qui puise dans l'eau; pierre, signe dans le désert'." (cf. ATON, 34 [1974], p. 297, lines 1-8).

What should be emphasized in the strongest possible manner is the categorical wording of G. Garbini's statements; yet, they are qualified lies. J.B. Belot is NOT "l'evidente -- Jamme," and the two meanings mentioned in JAMAR (I, p. 55) are NOT the result of "una sintesi personale" because these two meanings, which are separated from each other by a semicolon, are the main parts of the meanings nos. 3 and 5, respectively, given under ncāmat by A. Biberstein Kazimirski, Dictionnaire ara-

be-français, Paris, 1860, II, p. 1298 B, lines 6-7 and 3-4 (from the bottom), respectively. The parts left out, viz. "sur le rivage" of n° 3, and "pour guider le voyageur" of n° 5 - this detail is not given by G.W. Freytag, Lexicon arabico-latinum, p. 622 A - do not in the least modify or change the conclusion that "ces deux sens ont en commun l'idée fondamentale de pierre en saillie ou émergeante," as stated by JAMAR, l.c.

Even were it unique in G. Garbini's papers, the preceding case nevertheless is an undeniable manifestation of a distorted mind disrespectful of the objective facts to which is substituted his wishful thinking. Such a case cannot but weight heavily in the evaluation of the author's work.

B - Notes.

Ga 3/5 is discussed here because of two recent commentaries. The other Ga texts were studied at the occasion of the inscriptions dealt with in the preceding pages.

Ga 3/5 reads as follows:

-/wkd>l/yknn/lm<nhw/wmknt/mlkn/lmkrbn/>hlk/f₁yhy₁n"/l₁m₁[lkn/dr>>mr/
>ympn

"Et qu'il n'arrive rien à son gîte et au sanctuaire du roi, la chapelle >Aplak. Et que vive [le] roi Darasamar >Aym>an;" cf. JAMAR, I, pp. 49-50, with the correction of the two typing errors in the second royal name and also with the emendation based upon my study of the original stone and my close-up photographs, of my first reading of f₁yhy₁yn/mlkn.

W.W. Müller's two contributions to the text (cf. NESE, II, pp. 118-123) are (1) his endorsement of A.F.L. Beeston's restoration of bny at the end of l. 4 (p. 121) and (2) his own transcription of the end of l. 5 (p. 118).

Ad (1). - W.W. Müller makes no remarks whatsoever on A.F.L. Beeston's statement which reads as follows: "I suspect that the preceding lacuna might well be emended bmqm/[bny]hw (with the pronoun referring of course to the king), and that the phrase as a whole describes the king's sons and other members of the royal family" (cf. AION, 34 [1974], p. 395). The perfect parallel bmqm/mr>hw (l. 3) and wmqm[/...]₁hw (l. 4-5) contradicts A.F.L. Beeston's interpretation of the value of the personal pronoun, which refers to the author of the text. W.W. Müller recognizes also the same interpretation of -hw, but fails to inform his reader that A.F.L. Beeston was wrong in his interpretation. Furthermore, the restoration of bny is gratuitous and less probable than, e.g. that of >dm "servants."

Ad (2). - W.W. Müller transcribes "f₁yhy₁yn" of JAMAR, I, as follows:
"f₁yhy₁yn (!)" (p. 123).

First, his transcription distorts mine because the half bracket indicates the missing part of a letter or letters, and never indicates that the letter or letters are doubtful. Secondly, the author's exclamation mark remains without any explanation and/or justification. Could it be that the author does not

know the existence of the verb pyy "to live" in Proche-Orient 1/6, as he did not know that the original of the text printed on the 10-bugsah Yemeni bill (p. 127) ... is Geukens 4, right half, published in 1956. Thirdly, the author fails to inform his reader of the origin of his doubts. Obviously enough, the sole acceptable reason would be his own reading of the text from an excellent enlargement of a photograph or, better yet, from the original. I submit that his reason for considering yhy as doubtful - which JaMAR, I, never did - and to transcribe the expression as "f.h[...]" (p. 118) is to have the opportunity to repeat A.F.L. Beeston's imaginative correction of the expression to f[d]h[tm] and, ultimately, to suggest his own emendation f[d]h[tm]. None of these two corrections is based on the study of the original.

A few more remarks on W.W. Müller's study of the same line of the text are necessary.

1 - "Aber wkdol/yknn heisst nicht 'und dass nichts geschehe' sondern 'und dass nicht geschehe', wobei, wie Beeston richtig erkannt hat, das Subjekt am Ende des Satzes steht," states W.W. Müller (p. 123). My translation "qu'il n'arrive rien" is plainly justified. (1) There is no reason why kwn could not be used and constructed impersonally, e.g. as sn, viz. with no subject mentioned; (2) Ar kawn means "(bad) happening" (cf. Wörterbuch der klassischen arabischen Sprache, p. 465 B); the verb kwn may be denominative and the expression kdol/yknn translated "and that no bad happening may occur" or, more simply in a loose manner, "and that nothing may happen."

2 - JaMAR, I, p. 50, explains the syntax of the two prepositions l's of the line: "la répétition de la préposition avant mkrbn a pour but de rattacher le mot à mknt, comme mcn de la l. 5 rappelle byt de la l. 1. Sans cette préposition, le texte porterait mknt/mlkn/mkrbn, qui se traduirait normalement par 'le sanctuaire du roi Makrabân'. Dès lors, phlk est le nom propre de mkrb." A.F.L. Beeston "would rather see the mknt as part of the mkrb" (cf. l.c.) because it does not "seem likely that mknt and mkrb should be both used to describe the same structure" (cf. l.c.). Why not? Because of the way it is built, the construction really is a mkrb, but that does not prevent it to be considered and even called mknt/mlkn "the sanctuary of the king" because that is what it actually was.

The second reason invoked by A.F.L. Beeston to justify his interpretation is that it does not "seem likely" that, if the second term is a simple apposition to the first, the preposition l should be repeated (contrary to normal ESA practice in asyndetic apposition)" (cf. l.c.). This reasoning is inaccurate because of the comment of JaMAR, I, which is reproduced above.

W.W. Müller devotes more than 40 lines to the two words mcn and mkrb (pp. 121-123), but not a single word on the only difficulty of the text, viz. the value of the second l, viz. not a single word on A.F.L. Beeston's or JaMAR's discussion. W.W. Müller's translation of lmcnhw/wmknt/mlkn/lmkrbn/phlk reads as follows: "seiner Wohnung und als Stätte des Königs dem Heiligtum Ap-lak." The author, therefore, endorses, without saying it, my interpretation (against A.F.L. Beeston) according to which mknt and mkrb refer to the same construction. But, the syntax of the text such as seen in his translation involves an apposition p r e o e d i n g the word which is supposed to be determined by it. This anomaly is not even mentioned in the author's lengthy

commentary and much less explained.

The same irregularity of an explicative apposition is found in W.W. Müller's interpretation of Graf 6/2-4: -/l[sq]nyt/bnty/ɔl/cd 2

[r]ṣfm/nfss/wɔn 3

[fssm] 4

"2. - hat [gew]eiht als Gabe an Gott in

3. [Ra]ṣifum ihre (eigene) Seele und [ihre] Se[ele]n." (cf. NESE, II, p. 146).

(a) Were my interpretation of bnt/ɔl as "daughter of ɔIl" applied to the present text, the interpretation of the pericope of Graf 6 reproduced above should read as follows according to W.W. Müller: "'has geweiht die beiden Töchter Gottes in Raṣifum, (nämlich) ihre (eigene) Seele und ihre Seelen'. Das aber ergibt keinen befriedigenden Sinn" (p. 148). This is a grossly simplistic reasoning which gives a strange meaning to the pericope and which no doubt is at the beginning of the author's "new" interpretation of bnt(y)/ɔl. But, it is not my interpretation of the present text.

(b) W.W. Müller does not see two obvious facts. (1) bnty is a dual corresponding to both nfss and nfssm (his reading; see below) and, therefore, bnty represent the female dedicator and the person mentioned in l. 3-4. (2) The expression "hat [gew]eiht als Gabe an Gott" implies a tautology. A dedication is by definition the offering of a gift to the deity.

(c) The Geez word invoked by W.W. Müller to explain bnt is bēnat "tributum, munus, vectigal" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 518); therefore, a tax which is due because of an obligation toward the authority: "Gabe" is not a tax, but a "gift," and it empties Geez bēnat from its specific meaning. Another example of the author's etymological work is his interpretation of slt of slt/scbhw of Ga 3/3. He states that the meanings of "miséricorde, bonté" of Ar salāt or salwat (cf. JAMAR, I, p. 49) are "falsche Umschreibungen und Übersetzungen sekundärer Bedeutungen von salāt (slwt) 'Gebet'" (p. 120). Yet, E.W. Lane gives "mercy" as a meaning of salāt or salwat (cf. Arabic-English Lexicon, p. 1721 A). Furthermore, it is contrary to all SA material that a person would erect any building "durch das (fürsprechende) Gebet seiner Gemeinde" (p. 119). In the present case, bsit has the same grammatical and ideological value as that of brdp/wbzkt (l. 2) and bmom (l. 3 and 4). In a case like this, the word always indicates some kind of help received by the author of the text.

(d) W.W. Müller distorts the meaning of a very simple expression, bnty/ɔl, which simply means "the two daughters of ɔIl", as hqny/cbdy/ɔlmqh of RÉS 4967 /2-3 means "had dedicated the two servants of ɔIlumqh." W.W. Müller's explanation, "Gabe Gottes, d.h. Gabe an Gott, für Gott," confuses the subjective and objective determinate genitives for the sole purpose of rendering the wording of his translation more palatable.

(e) It should also be noted that W.W. Müller, in his introduction to Graf 6, refers to HÖVRA's opinion on the question of bnt(y)/ɔl, but dumps into oblivion JAMAR's discussion (I, p. 18) of M. Höfner's opinion, where RÉS 4967 is utilized.

(f) W.W. Müller reads "dk[l]m" in l. 1. The reading of d is impossible because

the upper half of the left vertical stroke should be visible and is not. The author took the break for the lower horizontal stroke of d. The letter is k. The second letter, read "k" by the author, is b. Were it k, the lower half of the letter would have the height of that part of o and s. The third letter remains doubtful on the two photographs nos. 41 and 42 in pl. 12; it could be y. I read the name as kb(y)bm.

(g) W.W. Müller transcribes "[r]gfm" as if the letter n° 2 was doubtful. But, the upper left corner of the lower square of s is still clearly visible on the photograph n° 40. Therefore, although fragmentary, the letter s is not doubtful.

(h) W.W. Müller restores q of "[sq]nyt." The letter is still on the stone; the only destroyed part of the letter is a narrow aslant strip across the ellipsis of the letter.

(i) W.W. Müller writes that "nach nfss bietet sich nur wcn[fssm] als Ergänzung an" (p. 148). Here again, no justification of any kind is given. But, 4 letters are restored at the beginning of l. 4. Here again, W.W. Müller does not see the evidence, viz. his restoration of 4 letters at the beginning of l. 4 is impossible because the whole of the last letter or, at least, the left two-thirds of it should still be on the stone according to the setup of the first 4 letters of l. 3 or of l. 1 and 2. But, nothing can be seen. The restoration of 3 letters is possible only if the letters are spaced as at the beginning of l. 2. I suggest restoring only two s's.

(j) W.W. Müller does not explain why the 4th form of qny is rendered here "hat geweiht," although he consistently translates it as "hat gewidmet" (pp. 126, 127, 151 in Md 1/1, Geukens 4/1 and Graf 9/1; and in NESE, I, pp. 96 and 99 in Graf 2/3 and 3/3).

My reading of Graf 6 may be presented as follows:

1 doyt/bnt/ob///ons/kb(y)bm///dt/byt/c

2 mcly/dšbcn///[s]qnyt/bn///ty/ol/cd

3 [r]s, fm/n fss/wcn

4 [ss]

1 Doyat, daughter of Abcanas [of the family] Kuba(y)bm, she of the house of

2 cAmcalay, him of (the clan) Šabcn, has [dedicated two daughters of ol in

3 [Ri]sāfum as herself and [her]

4 husband.

doyt, Ja 2776 t and (bq); these two references are not given by W.W. Müller in his commentary, which lists doy "als n. pr. masc. in CIH 888, 2" (p. 146). This personal name is also attested in CIH 575/7, Ja 2619 e and in Qat TC 2159 /1 and RES 851/1; cf. also the personal name doy in Ja 2776 ah. - kb(y)bm, cf. e.g. kbb in Ja 2543 c. - dt/byt/cmcly is translated "die (Angeheiratete) der Familie des cAmcaliy" (p. 146; cf. also p. 147). Such an interpretation is gratuitous because (1) it excludes even the possibility that the woman's father

could already belong to byt/cmclly; the text does not specify to what "house" abonas belongs to and (2), even taking for granted - but it is not proven - that Abonas did not belong to the "house" of Amncalay, there surely are several possible reasons for Abonas' daughter to be listed as dt/byt/cmclly. Marriage is one of them; the fact of becoming a amt "maid-servant" is another one. - amss, cf. the parallel asw "her husband" in Ja 700/9, where hw refers to Barlat, the wife of a man (as) called Rabb-salam.

Ga 66 (cf. G. Garbini, in AION, 33 [1973], pp. 37-43, and photograph in pl. 2) : YM 547: a grayish sandstone; 34.4 x 41.5 cm.; maximum width: 15 cm.; the right lateral side is ascertained; letter height: 3.5 cm.; distance between the lines: 0.8 cm.; distance to the upper edge: 7 cm., and to the lower edge: maximum 9.5 cm.

<u>[hgn/wqh/almqh/bms][>]</u>	1	<u>So has ordered alumquh through His or[a-]</u>
<u>[l]hw/kmm/>ns/dyqzr/</u>	2	<u>[cle] that, if any man commits a rape,</u>
<u>wl/ydbhn/dbhm/fow/l]</u>	3	<u>so let him offer a sacrifice or let</u>
<u>y>hrn/ršwn/hzrhw/</u>	4	<u>the priest set aside the rape of him,[i.e.]</u>
<u>>ns/yh>rn/wlydbhn</u>	5	<u>the man who would commit a rape, and let</u>
		<u>him [: the priest] offer a sacrifice.</u>
<u>wl/yhm>n/šdqm</u>	6	<u>And let it be done properly.</u>

L. 1: kmm/>ns/dy-, cf. ... hmnmw/>ns/dy- of CIH 291/9 and kmm/dy of Ja 2856/2; in the first two texts, mm is the indefinite adjective, instead of the pronoun.

L. 2: h>ar, cf. Ar ḥaṭara "to rape."

L. 3: the letter l is certain at the end of the line; there remain about the upper half of the vertical stroke and about half of the aslant stroke.

L. 4: y>hrn, cf. >hr, 2nd form in JaSMB, p. 427 A.

L. 6: hm>n, cf. l.c., p. 433 A.

The schema of the text may be presented as follows:

1. 1-2: the order from the deity through his oracle;
1. 2: the subject of the order: any man who commits a rape;
1. 3: first solution: the man shall offer a sacrifice;
1. 3-5: alternative solution: a priest shall set aside the rape and offer a sacrifice;
1. 5: the preceding way of handling the case is the proper one.

Ga 67 (cf. G. Garbini, in AION, 33 [1973], pp. 43-45, and photograph in pl. 3 a) is a grayish sandstone of 46.5 x 31.5 cm. re-used 1.63 m. above ground level in the eastern wall of the house of as-Šayh Ḥazzām Moḥammad al-ʿAṣwal in Bayt al-ʿAṣwal; the relief of the letters is from 4.5 to 4.8 cm. high and 0.3 cm. thick. The lower right corner is damaged, but there is no trace of letter visible there; therefore, the end of the text starting with l. 6 down was written on another stone, viz. mlk(1.6)[hmw/...

"[their] king [...]"

hzyn/dmhrb/mlkn of l. 1 means "Hazyān, he of the experienced warriors of the king." hzyn, here as well as in CIH 23 and Ga 21 (cf. AION, 30 [1970], pp. 439-446, and photograph in pl. 1 a, and again below that of Ga 67) is a personal name and the brother of cbdymn listed in l. 2. - mhrb, cf. Ar mīhrāb "an experienced warrior;" Ar mīhrāb has the same meaning. dmhrbm is the name of a house in l. 3-4; cf. also ngd/mhrbn (Iryani 12/5) "the high plateau of Maḥra-bān." J. Ryckmans erroneously translates ngd as "col" (cf. Le Muséon, 87 [1947], p. 245) because there is no reason to prefer a secondary meaning of Ar nādj.

Ga 69 (cf. G. Garbini, in AION, 33 [1973], pp. 45-46 [no translation of the text], and photograph in pl. 4) is a grayish sandstone; 62.2 (bottom) x 42.5 cm.; re-used in the same stone course as Ga 67; letters in relief of 3.5 cm., but 2 cm. in l. 9; thickness of the relief: 0.3 cm.

1 whbm/y^ftf¹/whškth^fw¹//m

2 lqytt/wclwdhmy >[1]

3 ht/l>nn/[w^h]wdbšrn/

4 wdbfzm/[b^m]wdmšty/n

5 wdmbryn/[y^t]br>w/wh>

6 sbn/byth/[f^t]m>/šbcn/b

7 rd>/rḥmn/bc/l/smyn/lḥmr

8 hmw/qdmw/wc/dr/m/kšp//mh/mn

9 wrhwm/dmdr>n/d¹r¹/[>r]/bct/cšr/w/st/m>tm

1 Wahabum Yatūf and his wife [Ma]l-

2 qīṭat and the children of them both, th[e-]

3 se of (the clan) Lay>nān

4 and of (the clan) Bifazzum

5 and of (the clan) Mabriyān

6 new their shri

7 the help of Raḥmanān, lord of heaven, so that He may vouchsafe

8 to them braves and young girls [who] were taken away from the nomads.

9 During the month of Maḥra>ān of the year [fo]lurteen and [six hundred.]

Wā- and of (the clan) >Abšarān

ha- and of (the clan) Maštiyān

bum have built and made

Ya- ne šābcān with

tūf

L. 1: ytf, cf. tfn in Ja 2622.

L. 1-2: [m]lqytt: only one letter must be restored at the end of the line; this letter is exactly above the final > of l. 2; cf. Ar malqūt: laqt "a founding."

L. 2-3: immediately to the left of wclwdhmy, there is no word divider, but a large space of almost the length of šrn of l. 3, which was left untouched. Because the upper left corner of the stone is broken off, it is impossible to

know whether l of plht was engraved on the rim or not; in this case, the letter would have been forgotten. Since no fault can be ascribed to the engraver without sufficient proof, I retain the opinion according to which the letter l was indeed engraved on the rim. - The blank to the left of wclwdhmy does not seem to have any other meaning than that of completely isolating the mention of the authors, viz. Wahabum and his family. - plht introduces clan names. However, the reminder of the clan value of the last four names, viz. d, is repeated before each of these names so that none of them would be taken for a personal name. - lwn, e.g. lw in Ja 2530. - bsrn, Ist 7630/5 (see above, pp. 92-93).

L. 4: bfzm, cf. the Saf personal name bfz in CIS 4892 a (cf. JaSN, p. 165 A) and pfz in BM 120928 (cf. JaMIL, p. 166 A). - mstyn, cf. the name of a place mstt in Iryani 32/36 (cf. the division of the lines as in WIZAG, p. 116).

L. 5: mbryn, cf., e.g. brvn in JaSIME, p. 413 B.

L. 6: šbcn is a well-known name, but also the name of a temple dedicated to ʾI-lumquh (e.g. RES 4188/4) and to the deity of irrigation (CIH 41/3). In the present text, the construction of the byt called šbcn has a religious purpose, which is explained in l. 7-8; therefore, byt most probably means a domestic sanctuary or shrine rather than a house.

L. 8: qdmn, cf. Ar qadīm "bold, audacious, in battle." - cdm: the width of the relief of m is still on the stone, as well as the upper two-fifths of dr. The ordinary meaning of cdr (cf., e.g. JaSIME, p. 444 B) is excluded by the context; cf. Ar cadri, plural cadra "young woman." - kšp/mhmn: the upper extremity of the word divider, the whole bottom of m and the left side of the upper half of h are still on the stone. kšp, cf. Ar kasuḫa "to carry off," and hkšp "to plunder" in RES 3945/5 and 14. Here, the verb is in the passive voice. - hnm, cf. Ar hayyām "nomad," haymat, plural hiyam "tent (of the nomads)" (cf. also in modern Ṣancāṭite in E. Rossi, L'arabo parlato a Ṣancāṭ, Rome, 1939, p. 242 A, and in Daṭīnah in JaGD, p. 674). Here, the noun indicating the way of living stands for the inhabitants themselves.

L. 9: dl[cr]bct: the lower extremity of l and also the left vertical stroke and the upper horizontal stroke of b are still on the stone. On my photograph, the distance between the lower extremity of l and c is 1.9 cm., which is the length of the following scr. The restoration of the end of the line is based on the constant formula used during that period; cf., e.g. CIH 541/135-136. I am fully aware that an information as important as the measurement of a letter or of a few letters is held in practical contempt by some authors. Here follows an example. Jamar (I, p. 16) recalls the case of the name of the temple mentioned in RES 3958/7, read "mbrown" by N. Rhodokanakis. M. Höfner, first, declared in 1962 that it is "wahrscheinlich" that mbrown is a reading error instead of mbromm; then, in 1970, the same author held the same correction as a certainty. Jamar devoted five lines to the accurate measurements of the letter in question and concluded saying that "il faut donc lire dmbrdm, comme l'indique ma copie du texte faire à même la pierre." Then, in 1974, and without any reference to Jamar (I, in 1971) or M. Höfner's work published in 1970, W.W. Miller decided to solve the question by referring exclusively to M. Höfner's paper of 1962 and to Jamar, III, p. 63 (in his reference to this publication, W.W. Miller omits the number of the volume). W.W. Miller attempts to avoid the details mentioned in Jamar, I, viz. the measurements taken from the latex squeeze and the mention of the reading made from the original itself. Against this double

information, W.W. Müller has nothing to offer although he could at the very least have checked E. Glaser squeezes. Instead, he refers to a well-known Qat text mentioning mbrqm and published in 1952...and the rules of systematization did the rest...regardless of material evidence to the contrary, as if mbrqm of one text necessarily and undoubtedly excludes mbrdm of another inscription. It is as if the Qat personal name pbm of Ja 293/1 would exclude hbrm of Ja 145/1, or vice versa. Note also that the subterfuge of not giving the number of the volume of JAMAR, as stated above, which the reader would hardly notice, is all the more inexcusable in that JAMAR, III, p. 63, states that "for the reading of mbrdm, cf. JAMAR, I, p. 16," a reference which he should have checked.

Ga 70 (cf. G. Garbini, in ATON, 33 [1973], pp. 585-589, and photograph in pl. 1 b).

The case of this SA stone is strange. (1) G. Garbini does not say where in Yemen he saw the original; this is already strange. (2) Then, he speaks of the stone "di cui non ricordo li dimensioni." This would imply that he did not write them down but he confided them to his memory instead; this is also surprising. (3) The author, then, declares that the original is "andato successivamente disperso." How does he know that unless the original is in the possession of one of his friends living in ... Italy? This seems to be confirmed by the voluntary omission of the name of the place where he saw it in the company of A.E. Parrinelli.

The following remarks are valid until a good photograph of the original or the study of it made by a competent author is published.

Text A: above the bucranium located in the center of the upper section of the burner, it cannot be read on the photograph and, IF the editor's description is accurate, it could be read s(p)r.

Text B, on the trapezoidal basis of the burner, is composed of two lines. The questions to be dealt with here are (1) the length of l. 1; (2) the value of the first name; and (3) the reading of the second name of the author.

Ad (1). - The divine symbol is normally centered on the vertical axis of the object. The horizontal center of the symbol is shown on the photograph. If a perpendicular line is drawn from that center, there is space enough for two letters and one word divider between that line and the left edge of l.1; thus, the whole line 1 would contain 20 letters and 4 word dividers. The editor's restoration has 17 letters only.

Ad (2). - The name ḏlšrh was illustrated by the great Sab king ḏlšrah Yaḥ-qub, but was not restricted to the members of a royal family; cf., e.g. ḏlšrh/ḏswc (CIH 648), ḏlšrh/bn/klbm (CIH 391/1) and ḏlšrh/ḏḥn (RES 4712/1; cf. Le Musée, 67 [1954], pp. 329-330, where the additions at the end of l. 1, 3 and 4 are correct, but the two corrections in l. 1 are not). RES 4712: YM 309: a grayish sandstone; 98.9 x 27.5 cm.; maximum thickness: 14.5 cm.; text in relief: letter height: from 4.5 to 5.3 cm.; thickness of the relief: 0.3 cm.

Ad (3). - The third letter of the second personal name seems to be m instead of q; a second name, such as yḥmd, is well known; e.g. in CIH 397/1 (cf. JAMAR, II, pp. 26 A and 28). Finally, there is no way of knowing how to

fill the nine missing letters and, therefore, where to place the fourth word divider.

Text A: š. h. [r] Offering.

Text B: ᵔlšrᵔp/ypm[d/...../hᵔ] 1 ᵔlšarap Yaphm[ad, , has
dedi-]
ny/lmrᵔhw/[...] 2 cated to his lord, [...]

The object of the dedication is the burner which is described in text A as a špr. For špr, cf. JAMAR, I, p. 9: "offrande pargiration." In his commentary on Graf 10 (cf. NESE, II, p. 151), W.W. Müller fails to refer to the preceding study of JAMAR and to mention the Sab occurrences of the word.

Ga 71 (cf. G. Garbini, in AION, 33 [1973], pp. 589-590, and photograph in pl. 1 c): a grayish sandstone belonging to Šāliḥ Mitannā Ḫulays of Ḫaddat Ḫulays (about 3 kil. north-northeast of Zafār); 26.5 x 24 cm.; maximum width: 19 cm.; letters in relief: height: 5 cm.; and thickness: 0.3 cm.; width of the upper rim: 2 cm. The width of the letters of l. 1-2, which is larger than that of the letters of l. 3, suggests the following restoration of the text:

- 1 ysrm/y]ᵔhncm/wbn]ᵔhw
- 2 tᵔrm/ᵔlyfc/mlky/[sb
- 3 ᵔ/wdᵔryd ln/wḫᵔdmwt/w]ᵔymnt

- 1 Yasrum Yu]hancim and [his son
- 2 Taᵔrān ᵔA]yfac, the two kings of [Sab-
- 3 ac and of Rayd]ān and Ḫadramawt and [Yamnat.

Five and two letters are missing, respectively, at the beginning and the end of l. 1-2, which have 14 letters each. For the two coregents, cf., e.g. JaSIME, p. 409 A.

Ga 72 (cf. G. Garbini, in AION, 33 [1973], p. 590, n° 7, and photograph in pl. 1 d).

L. 4 contains the beginning of the date:

wᵔwr]hn/dmhḡtn/dbḫryfn/dl]ᵔ...

and during the month of Muḫaggatān of the year [...]

Same formula as in G1 389; for dmhḡtn, cf. CIH, I, pp. 76-78, contrary to ScSIVE, I, p. 51, and J. Ryckmans, in BIOR, 31 (1974), p. 150 B; for dl-, cf. ScSIVE, l.c.

Ga 73 (cf. G. Garbini, in AION, 33 [1973], pp. 590-591, and photograph in pl. 2 a).

The case of this beautiful fragmentary text is even more suspicious than Ga 70 (see above, p. 146) because the editor states that the inscription comes from Zafār and that it is now in a private collection in Italy. How does he know for sure that the stone comes from Zafār? Why should he remember the or-

igin of this antiquity better than that of Ga 70? Why is he hiding the name of the owner of that private collection in Italy? This question should also be asked about M^h 1 (cf. NESE, II, p. 125).

The text has many features in common with R^{ES} 2633 which was engraved in 640 of the Sab era : 530 A.D. (cf. JaStMB, pp. 358-362), viz. two srhbc1/ykml's (a name belonging to the late period), the same setup of the beginning of the text (viz. the author, his sons, their clan, other persons, the word mhrg, and the formula used in the date). The evaluation of the number of the missing letters makes it possible to restore the date of the present text, viz. 680 of the Sab era: 570 A.D., viz. the latest date yet attested in Sab texts.

In her paper published in PSAS (4 [1974], pp. 118-130), J. Pirrenne does not refer to JaStMB's study referred to above, and in her interpretation of R^{ES} 2633: CIH 621, still confuses the year of the engraving of the text and the year of the events referred to in it. Ja 1028 is missing in her research, although its palaeography is not exactly the same as that of Kawkab 1 (her n° 19) and her tracings of the latter's letters are completely inaccurate (cf., e.g. the letter r) and the proportion between the letter height and the width of the tracing could hardly be worse.

L. 1: the first name of the author is ..lyfc; no published name is suitable. - wonlyhw "and [his] son[s]," as in R^{ES} 2633/1.

L. 2: yrth: if the name is complete, cf., e.g. rhcl of Ja 489 A/2. - The second name of srhcl (also in Ga 80; see below) is ykml "Yak[mul]," as in R^{ES} 2633/1.

L. 2-3: the second name of the last son of the author is ..(1.3)tb.

L. 3-4: clht introduces the name of the clan to which the author and his sons belong, yfc. Then, follow at least two personal names determined each by a clan name. At the end of l. 3, there was the name of a person whose clan is qnhlm "he of (the clan) Nahlum." hdrb[...] is most probably a personal name.

L. 4-7: the three symbols were located at the beginning, in the center and at the end of the four lines; their width equals that of five or four and 1/2 letters. The space between the monograms contains 10 or 11 letters.

L. 4-5: immediately after hdrb [...], one may read wkbwr/wmh (1.5)rg "and the leaders and the administrators," as in R^{ES} 2633/6, preferably to sqwl/wmhrg of CIH 648/2 and Ja 1819/5.

L. 6: since the letter b must be restored at the end of the line, there remains space only for 9 letters after wh; there is no way of knowing which one of the following four expressions is preferable, viz. whwtrn/whqwh (GI 389/2), whwtrn/wcdbn (Ga 1/3), whqsbw/whwbn (Ga 42/4) or whwtrn/whqbn (Ja 496/1).

L. 8-9: mrc[hmw] at least 12 letters/smlyn: because h, which does not exist on the stone, must have been below the right extremity of the central monogram, mw/... /sm equals the width of both the space between the last two monograms and the left monogram; thus, 14-15 letters. The restoration of rhmnw/bcl/sm is 2 or 3 letters too short and is unacceptable; but no expression known so far involving clhn, cln or rhmnw fits because of the constant sequence smyn/wrgn.

L. 10: the date is built up as in RES 2633, viz.

wrhwh]/dpgtn/dltm[y/wstm-tn/hrftm]

and in the month of] Higgatān of (the year) eight[ly and six hundred.]

There are 13 letters missing after tmm, viz. 9 below the space between the two monograms and 4 below the left monogram. The choice between tmy "80" and tmt "8" (cf. Ja 545/2: dltmt) is based only on palaeography. The letters of the present text are much more flattened and rounded than those of Muraygān dated of the year 662 of the Sab era. Incidentally, it is impossible to recognize the letters of this text in the tracing made of them by J. Pirenne in PSAS, 4 (1974), pp. 120 and 123, n° 22.

Ga 75 (cf. G. Garbini, in AION, 33 [1973], p. 591, n° 10, and photograph in pl. 2 c).

The name of the month mentioned in l. 4 is tbt "Tawbatān," already found in CIH 540/60 and Muraygān/3.

Ga 76 (cf. G. Garbini, L.C., pp. 591-592, n° 11, and photograph in pl. 3 a).

The personal name mentioned in l. 1 reads ḥln b. [t] "ḥlna(ba)[t]." L.C.

This name is known in Qat only (e.g. Ja 882 A/1), but nbt is known in Sab (e.g. CIH 836). The original is a grayish sandstone belonging to the proprietor of Ga 71 (see above, p. 147); 24.2 x 18 cm.; constant thickness: 5 cm.; relief of the letters: 0.3 cm.; letter height: 3.5 cm.; distance from l. 1 to the top: 2 cm.

Ga 80 (cf. G. Garbini, L.C., p. 592, n° 15, and photograph in pl. 3 e) is a basalt stone re-used 1.01 m. above the threshold of the front door of the house belonging to Ḥazām Yaḥya Ḥulays in Ḥaddat Ḥulays; 104 x 29 cm.; letter height: 17.5 cm.; and thickness of the relief: 0.4 cm.

Ga 81 (cf. G. Garbini, L.C., p. 592, n° 16, and photograph in pl. 4 a) is a basalt stone belonging to Commander Rā'id Ḥabdallāh Ḥulays of Ḥaddat Ḥulays; 84 x 30 cm.; thickness: 23.5 cm., but 26 cm. at a place located 10 cm. from each extremity.

Ga 82 (cf. G. Garbini, L.C., p. 592, n° 17, and photograph in pl. 4 b) is a grayish sandstone re-used upside down 70 cm. above ground level and west of the front door located in the southern wall of the house of the proprietor of Ga 67 (see above, p. 143); 38.8 x 28.7 cm.

Ga 83 (cf. G. Garbini, L.C., p. 592, n° 18, and photograph in pl. 4 c) is a grayish sandstone belonging to the proprietor of Ga 76 (see above); 26 x 14 cm.; constant thickness: 7 cm.; thickness of the relief: 0.3 cm.; width of the left rim: 2.8 cm.

Ga 84 (cf. G. Garbini, L.C., p. 593, n° 19, and photograph in pl. 4 d) is a grayish sandstone re-used 2.10 m. above ground level in the eastern wall of the mosque of Ẓafār, which is located in the southwestern corner of the tell; monograms in relief: 21.5 (height) and 0.5 cm. (thickness).

Ga 85 (cf. G. Garbini, l.c., p. 593, n° 20, and photograph in pl. 5): YM1045: is a grayish sandstone of 38.3 x 67.5 cm.; constant thickness in the center: 18.8 cm.

1-Maximum height of the upper design composed of grooves: 8.8 cm.; width of the rim below: 2.5 cm.

2-Horizontal series of denticles: the height and width of each denticle are, respectively, 3.3 and 3 cm.

3-Width of the rim on the extreme left: 5.2 cm.

4-Vertical series of 5 complete, reclining ibexes. The upper section of a sixth one: 5.2 x 5.2 cm.; thickness of the relief: 0.2 cm. The first ibex (below the denticles): 8.8 (width) x 8.6 cm. (including the stand upon which it is resting); width of the rim between the ibexes: 1.2 (below the first ibex), but 1.1 cm (below the others).

5-Horizontal series of five complete bucraniums and the left horn of the sixth one): total length: 22.5 cm.; width of a bucranium: 4.5 cm.

6-Horizontal rim below the bucraniums: width: 1 cm.

7-Vertical rim to the right of the ibexes: 1.8 cm.

8-Difference of level between 3 and 4: 0.7 and 0.5 cm.; and between 4 and 7: 0.5 cm.

9: Text: letter height: 7 cm.; space between the lines: 1 cm.; distance to the upper rim: 1 cm., and to the lower edge: 13.4 cm.

1 <-- [dn/msnd/lsmh<ly/y

2 --> [nf/bn/yd[<ol/mkrb]

3 <-- [sbo/ywm/l[<olm/cttr

4 --> [ddbn/wmn[rhw/btrh]

1 [This (is) the inscription of] Sumhucalay Ya-

2 nāf, son of Yada[<ol, unifier of]

3 [Saba>, when] he expressed sorrow to <Attar,

4 Him of Dibbān and bran[ded himself out of grief.]

L. 1-3 has 13 letters each, but L. 4 contains 14.

The reference to LuGMSE's restoration of CIH 366 bis involving the pericope ywm/<olm/cttr/ddbn (see above, p. 72) and especially the fact that the whole pericope is found in Ga 85 require the discussion of J. Ryckmans' theory on the subject, theory which has already been picked up by WUUK (p. 34) and Y. Abdallah (cf. Die Personennamen in al-Hamdānī's al-ciklī und ihre Parallelen in den altsüdarabischen Inschriften, Tübingen, 1975, p. 50). However, I have no intention of wasting my time refuting in detail J. Ryckmans' paper (cf. Symbolae...Bibh. dedicatae, Leiden, 1973, pp. 328-334, whose summary is printed in PSAS, 3 [1973], pp. 36-39), as it was done once for a few lines (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, Berlin, 1971, pp. 110-121; see above, p. 9). I shall deal only with the basic questions of the two phrases involved, viz.

- 1 - ywm/<olm/cttr/ddbn/wmrhw/btrh, which is translated by J. Ryckmans as follows: "when he offered a banquet to <Attar dū-dbn, and offered him a holocaust as a redemption(?)" (cf. PSAS, l.c., p. 36; cf. also l.c., 4 [1974], p. 132, where the first

section of the pericope is said to mention "a ritual banquet").

- 2 - bny/qyf/ɔlmhw or mɔlmhw, which J. Ryckmans translates as follows:
"he erected the altar of his banquet" (cf. 1.C.).

1 - It all started in 1959 when the verb ɔlm was explained by M.A. Ghul and P. Boneschi by the recourse to the Ar noun walimat "a banquet" and this interpretation was taken up by A.G. Lundin in 1959 and 1971 and by G.M. Bauer in 1963 (but doubtfully in BayUP in 1966). With such a backing, J. Ryckmans felt safe enough to jump into the wagon, and he developed his paper entitled "Le repas rituel dans la religion sud-arabe" (cf. Symbolae ... Bbhl dedicatae), where each single page is a clear proof of his well-known attitude. One example suffices here. He still speaks of "la chasse sacrée" (cf. also PSAS, 4 [1974], p. 132) and of "des reliefs [which] représentent une déesse assise" without informing his reader that these two theories are far from being factual. I have constantly opposed the first, and the second is rejected by M. Höfner and myself in JaMAR, IV, p. 186 fol., where (pp. 187-189) ample proof is given that J. Pirenne's paper on the bronze statues from Maḥram Bilqis "falsifies several archaeological data" (p. 187). But, honest objectivity is a bygone for some authors.

With regard to the etymology of ɔlm, no author ever pointed out the two main objections against the parallel SA ɔlm / Ar walimat, which may be presented as follows.

(a) The equation SA ɔ - Ar w/y is rare and, therefore, cannot be invoked unless all other etymologies have failed to suggest an acceptable meaning, and this must be proven and not taken for granted. Another case of that equivalence is claimed by A.F.L. Beeston in Ja 750/7: ɔɔdm, where the author writes that "It seems to me that if the reading is correct it must be an engraver's error for ɔɔdm from a root ɔɔ = ɔdy" (cf. JSS, 14 [1969], p. 229). It is amazing to see how easily "an engraver's error" is claimed when the only ground for such a claim is the author's preconceived idea of what the text should mean and, therefore, of what the engraver should have written.

(b) The meaning of "a banquet" is secondary to the Ar root wlm because Ar walima, 1st and 3rd forms, means "convenir, être opportun" and "être convenable" (cf., respectively, R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927, II, p. 842 A, and M. Beaussier, Dictionnaire pratique arabe-français, Paris, 1931, p. 1079 B).

There is no reason whatsoever for missing the obvious and accepting an anomaly for granted. SA ɔlm is naturally explained by Ar ɔalima "to be in pain," and 5th form, taɔallama "to express pain, grief, sorrow."

In relation with qyf/ɔlmhw (Lu 16 + CIH 367/1-2 and partly restored in RÉS 4906 by LuGMSE, p. 154) : qyf/mɔlmhw (Gl A 710/1), J. Ryckmans speaks of "un autel qyf destiné à recevoir le banquet et l'holocauste qui le couronnait," and with regard to ywm/nql/lmbny/mɔlmt/smhcl (RÉS 4635 [: Ja 538]/4-5), he speaks of "un petit obélisque (qualifié de qyf), dont la silhouette incorpore une sorte d'autel" (cf. Symbolae..., p. 329).

In JaIAM, I gave the measurements of that qyf in detail (p. 266)

and published the sketch of the antiquity made on scale (pl. 1; cf. also JaMAR, I, pp. 9-10), and I also stated that "cette pièce antique ne présente aucune caractéristique qui puisse la faire reconnaître comme un autel, que ce soit un 'Stelenaltar'... ou encore 'un autel à parfums'" (cf. JaIAM, p. 266). It is plain dishonesty to misrepresent and misconstrue the facts and to claim that RES 4635 "incorpore une sorte d'autel" and that such a votive stela might be "destiné à recevoir le banquet et l'holocauste qui le couronnait". As can be seen on my drawing of the stela in JaIAM, pl. 1, - a rather poor reproduction of it may be seen in HÖVRA, p. 329, - the upper part of the gyf is not even flat and the ledge of the lower half is not even 15 cm. wide. Such places would not even be suitable for Lilliputians. But such is the present mentality prevailing in many SA studies where the objective analysis and interpretation of SA material is normally replaced by the authors flattering each other and dooming into oblivion anything that does not flatter them.

The verb ɔlm means "to express sorrow," and the two nouns ɔlm and mɔlm (plural mɔlmt in RES 4635/4-5) refer to the votive object erected at the time and as the expression of that sorrow.

2 - hnrhw/btrh is the second half of the diptych, and is partly restored in RES 4129 by G. Ryckmans (cf. Le Muséon, 72 [1959], p. 166).

The handling of the preceding pericope is also very typical of the present mentality in SA research.

First, note that LuGMSE's restoration of whnr[hw/] in RES 3945/1 (p. 167) is erroneous. There is no place for hw, and the word divider is certain.

A.F.L. Beeston writes about (Ph 79:) RES 4906/3 that "as the hw is dispensed with in RES 3945, it looks as if it represents not a direct but an indirect object. I therefore suggest that it is to be taken as referring to the god...; and that hnr/ means 'to make a burnt offering' - the whole context of RES 3945 speaks of cult actions" (cf. H.St.J.B. Philby, Sheba's Daughters, London, 1939, p. 447). The author's translation of hnrhw as "offered a burnt sacrifice(?) to him" (cf. L.C., p. 446), although suggested with a question mark, has become certain for all authors w i t h o u t any further justification.

Ar nār means both "fire" and "a mark, a brand with a hot iron." Therefore, SA hnr may be a denominative verb with the meaning of the transitive form of Ar nāra, viz. "to make a mark upon something with a hot iron." Then, -hw is the reflexive pronoun, as already in the expression fdyhw (see above, p. 47).

btrh was recently related by A.G. Lundin to Ugaritic trh which means "to acquire a woman for marriage by paying the bride-price" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 334, n° 1969), and btrh is translated by him "as ransom(?)" (cf. Palestinsky svornik, 15 [78], 1966, pp. 50 and 51, respectively). Not only does the Ugaritic verb imply the idea of "buying" and not that of "repurchasing," but also the first section of the pericope understood as he did does not provide any ground for a "ransom." Here again, J. Ryckmans failed to make these two obvious remarks; instead, he simply copied A.G. Lundin's translation. Yet, Ar trh, the obvious parallel of SA trh, gives a very plausible meaning because tariha and tarah mean, respectively, "to grieve" and "grief, sorrow." This idea is paralleled by the verb ɔlm.

The Sab pericope discussed above is paralleled by Min Fakhry 14, the only difference being that the order of the two verbs is reversed in the Min text, as shown by the following schema:

S a b pericope	Min Fakhry 14
<u>ɔlm/cttr</u> "he expressed sorrow to <u>cAttar</u> "	<u>prš</u> (1. 3) "he has lacerated himself"
<u>hnr(hw)</u> "he has branded himself"	<u>tndr/cttr</u> (1. 4) "he has made penance to <u>cAttar</u> ."

In the two preceding pericopes,

- 1 - the authors are chiefs of state, a Sab mukarrib and a Min king, respectively;
- 2 - the deity involved is the stellar god cAttar;
- 3 - the moral attitude is manifested by an expression of sorrow and of penance, respectively;
- 4 - the chief of state further concretizes his moral attitude in his own flesh either by self-branding or self-lacerating;
- 5 - the verb describing the physical act has a reflexive meaning, viz. prš and hnr (RÉS 3945/1) without any reflexive pronoun being affixed to it. In the ordinary Sab form, however, the pronoun is affixed.

The pericope bny/qyf/ɔlmhw (e.g. Lu 16 + CIH 367/1-2) may be translated "he has built the stela of his sorrow."

The pericope ywm/nql/lmbny/mɔlm (1.5) t/smhcly of RÉS 4635/4-5 may be translated as follows:

"when he secured the transport for the building of sorrow-stelas of Sumhucalay," as already suggested by JalAM, pp. 267-268, except for the translation of mɔlm.

As pointed out above (p. 151), J. Ryckmans voluntarily misrepresents the archaeological evidence of the gyf on which the text is engraved. As if such a feat was not enough, J. Ryckmans also distorts the epigraphical evidence of the text and dogmatizes on things he does not know.

In his transcription of the pericope reproduced above, J. Ryckmans eliminates the preposition l before mby (cf. Symbolae..., p. 329) and, therefore, he completely distorts the grammatical structure of the pericope by making mby the direct complement of nql, as indicated by his translation printed on p. 330, at the end of note 19.

Furthermore, J. Ryckmans writes that "l'obélisque domine le col d'el-Feļē, passage obligé du produit des carrières de pierre (dans la montagne, à 5 km. au SW), qui alimentaient Mārib. C'est pourquoi nous traduisons nql d'après le yéménite moderne naql 'passe, chemin de montagne aménagé': 'a aménagé la route de montagne'" (pp. 329-330, note 19). The passage at J. el-Falaḡ, which is the continuation and at the same level of the plain on both sides is at least 35 m. wide. Who in his right mind would dare to call such a passage a "col"? Obviously enough, such a wide passage never needed to be "aménagé." Furthermore, there is no "chemin de montagne aménagé" leading to

the stela. It is also erroneous to speak of that passage as "passage obligé du produit des carrières de pierre." There are many quarries on the northern side of the mountain, and to reach some of them, one may go near the passage of J. al-Falaj, but not through. Finally, I maintain JaTAM's translation of the end of RES 4635/4-6, a translation which J. Ryckmans does not even daign to refer to.

Appendix n° 3.

The two S a b r o c k i n s c r i p t i o n s R a B Y 1 a n d 2 .

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RaBY published the photographs of two rock inscriptions, RaBY 1 and 2, which are located, respectively, at ḥajar al-Lahib and ḥuqqa bin ḥuṣn. W.W. Müller's interpretation of these texts, which is printed in RaBY's notes, needs to be revised.

RaBY 1: a vertical text with the letters lying on their left side and to be read from top to bottom; engraved between the horns and the body of an ibex; cf. photograph 16 (p. 264), note 11 (p. 265), and W.W. Müller's study in note 12 (p. 266); cf. tracing in pl. 19.

↓ rbśm Rabśum.

W.W. Müller reads the same letters, but suggests that the name may be restored rbśms or rbśmsm with the meaning of "'Herr (sic!) ist die Sonne'." Beside the fact that the preceding name should be translated "lord of Šams," viz. a reference to the moon god, the restoration of one or two letters is disproved by the absence of any trace of letter outside the space delimited by the lines representing the horns and the body of the ibex. The name is complete and already found in ḥagr Wissmann 31/1, published by G. Ryckmans who interprets it as "Rabbsim" (cf. Le Musée, 75 [1962], p. 448). This etymology is disproved by the name rbś, the name of a Qat temple in Ja 852/7. In support of his etymology, G. Ryckmans refers to the Saf name ḥbśm (e.g. CIS 796; see below, appendix n° 5). This name must be related to the root bśm which is represented by bsmt of CIS 3787 - 3788.

RaBY 2: a "schwer deutbare Inschrift" (p. 267) engraved on the boulder called ḥuqqabin ḥuṣn; cf. photograph 22 (p. 267) and W.W. Müller's study in note 13 (p. 267); a boustrophedon text with 1. 2 above 1. 1; cf. trac-

ing in pl. 19.

W.W. Müller reads the two lines from left to right, and considers the upper line as l. 1; his decipherment reads as follows: "1. bcl/prd/wh

2. ..m../šdgm"

No translation of the text is given.

--> bcl/hqd/wpr 2 master of Ḥāqid and Harr.

<-- mbdr/bn/mhkb/ 1 Mubaddir, son of Mahkūb,

L. 1: mbdr, cf. Ja 2161 d. The form of r (e.g. Ja 544 - 548) belongs to the latest palaeographical period. - mhkb, cf. Ar hakaba "to mock someone," and hkbm in the Qat graffiti from the country of Mukérās.

L. 2: hqd and pr probably are names of places, viz. plots or the like. hqd, cf. Ar ḥāqid "retaining enmity in the heart." pr, e.g. Geukens 12/2 (for some remarks on l. 5-6 of this text, cf. JAMAR, I, p. 8). For the form of r of pr, cf. the remark on mbdr.

J. Pirenne claims that Ja 544, which is referred to above, should be connected with Ja 547 (cf. PSAS, 4 [1974], p. 130, note 10), and the reason given by the author in support of this new theory is invaluable, viz. "in my opinion." The only way to "connect" the two texts together is to consider Ja 544 as the continuation of Ja 547. The author was most probably impressed by the mention in both texts, Ja 544/2 and 547/3, of the name of the tribe hmdn. However, the authors of Ja 547 present themselves as ḡḡdm/wkbwr(1.3) šcb/hmdn "commanders and leaders of the tribe of Hamdān." It is, therefore, impossible for them to state that their repair works at the Mārib dam were achieved brdb/ḡmrḡhmmw/cbt/wmrn(1.2) wmrtd>l>lt/hmdn (Ja 544/1-2) "with the help of their lords cAbat and Nimirān and Martād>il, those of (the tribe) Hamdān," because these three individuals were ordinary persons belonging to that tribe Hamdān and without any authority in the tribe and, therefore, they could not be called ḡmrḡ "the lords" of the "commanders and leaders" of the same tribe.

Appendix n° 4.

YM 1064 and W. W. Müller's theory
on polyandry in South-Arabia.

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The votive sandstone plaque YM 1064 whose photograph was published two years ago contains an interesting pericope in l. 4-6, and the translation of these lines presented by J. Ryckmans in full agreement with A.F.L. Beeston shows the deplorable method used by some authors.

YM 1064 (cf. photograph in AfO, 24 [1973], p. 151, n° 2) is a grayish sandstone of 84.1 x 40.3 (top) and 39.7 cm. (bottom); maximum thickness: 9.1 cm.; the lower right corner is broken off; difference of level between the outside rim and the surface bearing the inscription: 0.4 cm.; width of the rim: 3.7 (top), 3.2 (right) and 3.1 cm. (left); letter height: 5.2 cm. The bucranium is in relief in a hollowed section of 5.8 x 11.4 cm.; depth of the hollow, which equals the thickness of the bucranium, is 0.2 (top) and 0.5 cm. (bottom).

1	←--	<u>ysq:l/bn/brr</u>	6	→--	<u>mqh/b>bhy/b></u>
2	→--	<u>m/marmyn/bony</u>	7	←--	<u>lmqh/wb/krb></u>
3	←--	<u>nswr/cnšfq/y</u>	8	→--	<u>l/wb/nbtȳfc/</u>
4	→--	<u>wn/ršw/wywm/h</u>			Bucra-
5	←--	<u>wfr/mwfrt/≥l</u>			nium

- 1 Yšāq:l, son of Barri-
- 2 rum, the Marimite, has dedicated to
- 3 Niswar cAmšāfaq.
- 4 when he was priest and when he has
- 5 increased the cultivated plots of >Ilum-
- 6 quh during the month of >Abhay. By >I-
- 7 lumquh and by Karib>il
- 8 and by Nabatyafac.

Bucranium.

L. 1: ysq:l, cf. the personal name ysq[in Ja 802 and the commentary in JaSIRB, p. 238 A.

L. 1-2: brwm, Ja 2570 d.

L. 2: mrmyn: gentilice of mrm, a clan name not attested so far.

L. 3: nswr is a Qat deity (cf. JaP, p. 130), also mentioned in Sab RES 3943/4; it is also the name of a Sab month, e.g. in Ja 2855/12.

L. 8: nbtyfc, CIH 496/1.

It is on the pericope ywm/hwfr/mwfrt/ɔlmqh (l. 4-6) that J. Ryckmans recently published the following statements:

"A.F.L. Beeston nous a signalé une inscription inédite du musée de Şancāḥ [], qui confirme clairement [my underlining] l'existence d'un pèlerinage à Almaqah au mois de du-Abhay []. On lit aux lignes 4-6: wywym hwfr mwfrt ɔlmqh bōbhy, 'et lorsqu'il accomplit le pèlerinage d'Almaqah en Abhay'. A.F.L. Beeston[] rapproche ce contexte de la racine wfr aux formes tfr de RES 4176, 7, et lhwfrnn de Ja 669, 14-15" (cf. Symbolae..., p. 334, note 45).

The same interpretation presented as absolutely certain is also found in PSAS, 4 (1974), p. 134: "has performed the pilgrimage to Almaqah in (the month) of du-Abhay," but the quotation of the SA text is marred by an error: bqōbhy substituted to bōbhy.

- I - The pericope of RES 4176/6-7 reads as follows:

-wɔl/śn/smcy/h(1.7)hbn/ɔd/tɔlb/whqr/<lb/bn/hɔl/ɔntt/bywm/sbc/dsrr/ltfr/qsd/tɔlb/<dy/tmt/wcdy/ɔtmn/whsr/bjrm/ɔtmn/wns</dmdn/n/qsdn/-

A.F.L. Beeston's translation reads as follows:

"and it is decreed for SMcY to preserve the game of TɔLB; and he prohibited <LB from women's chattering on the seventh day of dSRR, because of the yeomen of TɔLB journeying thither and to ɔTMN, and remaining in the sanctuary of ɔTMN, and the governor of MDNHN taking away the yeomen."

For this translation, cf. BeSI [hereafter, mentioned as the 2nd study], p. 77; the same translation was also printed earlier the same year in JRAS, 1937, p. 68 [hereafter, mentioned as the 1st study], with the difference that, in the latter, qsd is simply transliterated; the second difference is minor, viz. "d-srr" instead of "dSRR."

The commentaries of these two publications (cf. respectively, n° 1, pp. 68-69, and n° 1, pp. 80-81) run along the same line of thinking and complement each other.

The present case beautifully illustrates the method used by most authors, - and A.F.L. Beeston leads in that kind of thinking -, and which is characterized by "latius hos" arguments, lack of logic, and the twisting of SA words.

1 - It is difficult to understand the soundness of such a statement: "and he prohibited <LB from women's chattering ... because of the governor of MDNHN taking away the yeomen." It seems obvious that such a chattering is materially impossible if the men are taken away. If it is because of the chattering of those women that the men are taken away, the translation presupposes something that is not in text, viz. that <lb is ruled by "the governor of MDNHN."

2 - The 1st commentary (p. 68) justifies the recourse to Gee wāfārd, which implies a motion to a place, "in view of the following prep. cdy." Such a reason is invalid because it is a well-known fact that cdy has the two meanings of "in" (without any motion) and "to" (with motion), and this fact is acknowl-

edged by A.F.L. Beeston himself in BeDGSa: "'up to' or 'in, at'" (p. 58 in 50: 1). Furthermore, the absence of any motion is clear in cdy mentioned, e.g. in 1. 2 and 15 of the present text. The 2nd commentary explains the etymology of tfr from the root wfr because the root fry "is not otherwise" found in SA (p. 80). This root has since been found in NāNAG 11/17-18 and Iryani 19/30 and 26/2, viz. the 5th form tfry and ytfrnn with the meaning of "to till."

The recourse to a Geez verb remains unnecessary.

Incidentally, note that BeDGSa refers to the author's paper of JRAS (mentioned above) in three different ways, either "Beeston, 'Two South Arabian Inscriptions', JRAS 1937" (p. 71 B, note 20), or "Beeston, Two South Arabian Inscr." (p. 73 A, note 64), or "Beeston, JRAS 1937" (p. 74 B, note 123).

3 - Both commentaries draw the same conclusion from the recourse to Geez wā-fāra but with a considerable difference in probability, viz. "some sort of pilgrimage is apparently indicated" (cf. 1st study, p. 68) and "something like a pilgrimage seems intended" (cf. 2nd study, p. 80). Whether or not A.F.L. Beeston uses the two expressions indiscriminately, the reader cannot but notice that, without the slightest additional material evidence, what was "apparently evident" lost its obviousness and "seems intended" only.

Most importantly, a verb meaning "in agros exire, rus ire," no matter what language it belongs to, does not indirectly or implicitly suggest "some sort of pilgrimage." The idea of "pilgrimage" comes from A.F.L. Beeston's preconceived idea that the edict deals with "ritual actions," and this idea is repeated all over again without the slightest proof (see below).

4 - The interpretation of clb is explicitly stated in the 1st commentary (p. 69): "clb is a place-name, and tnt refers to it" (cf. also the 2nd study, p. 80); and the two translations of the two words remain identical. No reason is given in support of the interpretation of the two words, but the interpretation of tnt as a local adverb becomes doubtful in BeDGSa (p. 52 in 42:2: "perhaps").

5 - The 1st commentary interprets the second half of the pericope as follows: "three ritual actions take place, described by the words tfr/, hsr and nsō/. What these were is difficult to determine" (p. 68). The 2nd commentary (p. 80) again manifests a change of interpretation although no new evidence is brought up; viz. there is only question of "a religious ceremony consisting of three stages... the exact nature of which it is difficult to do more than conjecture" (p. 80).

The situation may thus be summarized as follows. A.F.L. Beeston does not know the nature of the actions described by the text, but they must be some kind of cultural activities because of a Geez verb which means "to go to the country." That kind of logic is beyond any expectation.

6 - A.F.L. Beeston's communication to J. Ryckmans does not pay any attention to G.M. Bauer's interpretation of RES 4176, which does not contain a single iota of so-called "religious" or "ritual" activities (cf. Syemitskiye Yziki, Moscow, 1963, pp. 135-147). But, this is the trade mark of many SA studies; whatever does not suit an author is simply doomed to oblivion. Summarily, A.F.L. Beeston's treatment of the pericope of RES 4176/6-7 is nothing but an imaginative parody at the occasion of a pericope, in which the author tries to justify what he thinks the text should mean.

- 7 - The conjunction l followed by three infinitives is given the value of "because of," thus introducing the reasons for the interdiction formulated by hqr. Such an interpretation shows that no basic value exists for A.F.L. Beeston except his own fanciness which apparently is a reason good enough to justify any extravagance.
- 8 - hmt is translated "sanctuary." This is erroneous; hmt means "restricted area" (see above, p. 74).
- 9 - mdnbn is translated "the governor of MDNBN." The letter d introduces mdnbn as a clan name (cf. also l. 5 and 8).

Here follows my commentary on the whole pericope.

hhbn: A.F.L. Beeston's 1st commentary refers to "Ar habana 'to preserve food for a time of scarcity'" (p. 68), but the second refers to "the verb hb/ of RES 3945,3 (where it means apparently 'withhold or the like')" (p. 80). But, this hb is explained by A.F.L. Beeston's paper on the so-called ritual hunt (cf. Le Muséon, 61 [1948], p. 186) by the recourse to "hebrew hwb 'reus, vel ad aliquod obligatus fuit'." Then, the author translates hhbn/sd/tלב "to be held responsible for (celebrating) the hunt of Tלב." Where does the idea of "celebrating" come from? Furthermore, Hebrew hwb means "to wrong" according to L. Koehler, Lexicon in Veteris Testamenti libros, p. 280 A; and the meaning given by A.F.L. Beeston is declared to be "nh.," viz. "neohebraice" by F. Zorell, Lexicon hebraicum et aramaicum Veteris Testamenti, Rome, 1944, p. 225 B: "hwb * reus vel as alqd obligatus fuit [nh.];" cf. also M. Jastrow, A Dictionary of the Targumim..., p. 428 A: "hwb ... to be declared guilty ... to be (legally, morally or religiously) bound, to be responsible." Immediately after mentioning the meaning of "hebrew hwb," A.F.L. Beeston states that "such a sense would admirably fit in CIH 291 fl yhbn bn srchw 'let him be responsible in respect of (the payment of) its just price.'" None of the three etymologies suggested by A.F.L. Beeston is acceptable because it would lead to an unintelligible translation of the pericope, viz. "it is not allowed to Samcay to preserve or, the game of Tלב." "withhold or, be responsible for"

J. Ryckmans is categorical in his opinion: "le verbe hhbn, à la forme causative, doit être rapproché de [Ar] hawbat 'faim'..." and the pericope is translated "et que Samcay ne doit pas affamer le gibier de Tלב" (cf. Le Muséon, 66 [1953], p. 356). But, "hunger" obviously is a secondary meaning of hawbat "a state of utter destitution;" cf. Ar hāba (o) "to become poor, needy, indigent." How is the clan Samcay going to "render poor, needy, indigent" or even "hungry" the hunt of Tלב? Note also that J. Ryckmans conveniently transforms the ordinary meaning of sd "hunt" into "gibier." But, even then, since those animals are not parked in a zoo and the clan of Samcay is not the guardian of that zoo, how is the clan of Samcay going to "starve" them?

G.M. Bauer prefers relating hhbn to the verb "hbb (cf. Ar habba 'to be a deceiver' and Ar hawbat 'to starve')" (p. 142); he translates the pericope as "And smci must not steal the hunt of tלב" (p. 137). However, Ar habba does not mean "to steal," and it is difficult to figure out how the clan of Samcay could "steal the hunt of Tלב."

I still maintain my translation suggested in 1956, viz. "et [la tribu] Samcay n'est pas autorisée à empiéter sur la chasse de Taalab" (cf. Le Muséon, 69 [1956], p. 103). Cf. hbn in Datīnah "raccourcir un vêtement en faisant un pli" (cf. LaGD, I, p. 561) and Ar "to make a tuck in (a garment) to shorten it."

The perioope introduced by hgr is not a major ordinance promulgated by the edict; otherwise, it would have been introduced by lkd, lkd/ol, ol/sn or the conjunction l. As whwt of l. 3, whgr/tolb of l. 7 contains a secondary ordinance relating to the object of the prohibition introduced by ol/sn, i.e. sd/tolb "the hunt of Taalab."

hgr/clb: although admitting "according to the copy of E. Glaser clb," G.M. Bauer writes that "[t]lb was restored according to the formula" (p. 142, with reference to J. Ryckmans' paper mentioned above). But, the reference to J. Ryckmans' paper is valueless, and the "formula" is probably an allusion to whwt/tolb of l. 3. N. Rhodokanakis' text is based also on E. Glaser's squeezes, and the text has to be translated as it is. clb is not a proper name, as suggested by A.F.L. Beeston, but a noun; cf. Ar calb "mark, trace."

htl, cf. Ar hatila "to be foul and obscene in one speech;" the maṣdar haṭal "(in a woman) foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion," and the adjective haṭṭalat "(a woman) very foul, or obscene, in speech; whose conduct induces doubt, or suspicion, or evil opinion."

ltfr, cf. Ar tawfār, infinitive of the 2nd form: "(said of the honor, dignity, estimation of someone) to be preserved, guarded." G.M. Bauer translates tfr as "cultivate (the fields)" (p. 137) and considers it as the infinitive of the 8th form with reference to "CIH 975,6 ditfrn l... and Ry 522" (p. 143). But, the verbal form of the first reference is dytrfn. In l. 2 of the second text, the context clearly indicates that tfr is the 8th form of wfr with the meaning of Ar wafara: ittafara "to become abundant, copious," as the editor suggested it.

qsd: A.F.L. Beeston translates it as "yeomen" (cf. BeSI, p. 77, according to the discussion of the word on p. 69). However, qsd/tolb most probably refers to the men attached to, or depending on, the divinity because of one or another reason and who may be engaged or enlisted (nṣṣ) by someone else in the same way that estates belonging to the deity were used by ordinary persons, as it is the case in CIH 376 (see above, pp. 82 fol.) It is conceivable that some might have been slaves, but it would be hard to prove that all were. For lack of a better word, I translate qsd as "dependant." For another meaning of the root, cf. JaSIRB, p. 447 B.

tmt and ṭtmt: these two places, where the qsd/tolb lived, were located within the boundaries of sd/tolb, and ṭtmt had a restricted area.

hgr: "for the special use of this word here, note that cakafa is a synonym of ṣarra calā," states A.F.L. Beeston in his 2nd commentary (p. 80; cf. also n° 1, p. 69: "the verb of similar meaning cakafa"). However, the expression to be explained is hgr/b which cannot be explained by the recourse to Ar cakafa. Cf. Ar sarra, 4th form "dans le sens de persévérer, persister dans, ne se construit pas seulement avec calā, mais aussi avec fi" (cf. R. Dozy, Supplément

ment aux dictionnaires arabes, Paris, 1927, I, p. 826 A); here, with a material meaning.

mdnbn, cf. mdnbn in Gl 1446/1, 2 and 3; cf. Ar zanaba "to praise."

The remaining question is the interpretation of the expression bywm/sbc/dsrr.

N. Rhodokanakis (cf. WZKM, 39 [1932], pp. 202-203) translates it as "am 7. Tag des Monats du-SRR."

In his 1st study (p. 68), A.F.L. Beeston translates the expression as "on the seventh day of d-srr," but he does not specify the value of srr; the commentary speaks only of "a certain day of the year." A similar translation is given in his 2nd study (see above), but the commentary makes it certain that srr is a month; "hgr/: -- Probably the month dsrr is named from this."

Then, the whole picture changes in A.F.L. Beeston's booklet entitled Epigraphic South Arabian Calendars and Datings (London, 1956), where dsrr is not the name of a month any more, but it becomes one of the "names of religious festivals" (p. 8; cf. also pp. 9 and 16; no reference is made to his 2nd commentary). The reason for the change of opinion is that the SA expression of RES 4176/7 does not include "the intervening mention of the decade of the month" (p. 8). Here again, the "latius hos" is manifest: since it is not the name of a month, dsrr has to be the name of a religious festival! Furthermore, A.F.L. Beeston's line of reasoning is based exclusively on his erroneous transcription of the expression: "bywm/sbc-m/dsrr" (p. 8); the text has sbc, instead of sbc-m; therefore, sbc is not an ordinal, and dsrr has no more to do with "religious festivals" than Qat qbrm with "a festival or fair," as claimed by A.F.L. Beeston (p. 16). brm is the name of a city which presently is Hajr bin Humeid (cf. JAMAR, III, pp. 57-58).

The basic consideration to be made is that if the expression bywm/sbc/dsrr refers to ONE day of the YEAR, the edict is hardly worthwhile. The edict indeed prohibits female foulness on the ground of Taalab's hunt so that the honor of the Taalab's dependants may be guarded in two places and that these men may remain in a restricted area and be hired by a clan. An interdiction of that kind, if understood without the preconceived idea that, the author of the edict being a god, the edict must deal with religious or ritual activities, is rather down to earth; it implies that the coming into the deity's ground of loose women was harming the honor of the deity's dependants and disturbing them and, consequently, those men did not remain where they should and they could not be hired by a clan; viz. the men were distracted from their job and, ultimately, the deity was losing money.

The allusion to the honor of the deity's dependants probably refers to some aspect of the ritual purity of those men. It seems clear, however, from the context that that ritual purity is mentioned only because it was the lack of it that forced the men to leave the two places where they should have stayed and where they would have been hired by the clan Magdnhân.

If such is the case, the interdiction aimed at preventing the coming of those loose women and, consequently, at making sure that the deity's dependants were doing their job, could hardly be of any substantial help if valid for one day of the year only.

I therefore suggest relating sbc to Ar subjc "week," and grr to Ar garra "to tie up (a purse, and money in the purse)" and gurrat "a purse for the money." The expression bywm/sbc/dsrr may be translated "on the weekday of the pay," viz. "on payday." Then, the interdiction would really work.

I suggest translating the whole pericope of RES 4176/6-7 as follows:

"And it is not allowed to Samcay to encroach upon the hunt of Taalab; and He [the god] has prohibited [even] a trace of female foulness on the weekday of the pay so that the honor of Taalab's dependants may be guarded in Tammat and Atmān and they may keep remaining in the restricted area of Atmān and [that] the olan of Maḡnūhān may hire the[se] dependants."

- II - The 4th verbal form hwfr is found in both Ja 669/14-15 and the present text YM 1064/4-5 with a direct complement, ṭtḥmw and mwfrt/ṭlmqh, respectively.

mwfr, plural mwfrt, is attested in Min TaAM 17/4-5, RES 2774/5, Ḥaḡr RES 3512 B/2, and Sab CIH 506/3.

Min TaAM 17/1-4 (: RES 2817 + 2818/2 + 1) speaks of the building of a well, and is followed by g[n]ṭ/k1/mlw]frts/wmḥfdn (l. 4-6) "he has w[a]lled all its [the well] cultivated plots and the tower."

Min RES 2774/5: wbn/snn/drc/mwfr/tnf "and in the direction west of the cultivated plots of Tanūf."

Ḥaḡr RES 3512 is libation table, and text B is a dedicatory inscription engraved when the author dedicated what he had acquired bmwfr/dṭhrbhn/btīm (l. 2) "in the cultivated country of Ḥarabḥān at Tālim."

Sab CIH 506/3 (cf. JAMAR, II, p. 39 B, 41 B and 48): bsr/wmwfr/hrgn "in the wādī-side valley and the cultivated plots of the city."

In all preceding texts, mwfr always refers to a plot or country rich in crop, and certainly not to "pilgrimage." The Ar root wfr explains mwfr satisfactorily; cf. also Geez mufar "agri, ager pascuus, pascua."

In the pericope hwfr/mwfrt/ṭlmqh, the 4th verbal form of wfr is satisfactorily explained by the same Ar verb wafara, 4th form "to increase" (cf. JASIME, p. 175 B, commentary on Ja 669/14-15), and the very same meaning also applies to Ja 669/14-15. The action described by the pericope hwfr/mwfrt/ṭlmqh took place during the month of Ṭabbay, and the mwfrt/ṭlmqh are the landed property of the god Ṭlumquh some of which were set at the disposal of individuals on certain conditions. as illustrated by CIH 376 (see above, pp. 82 fol.)

- III - Both the meaning of hwfr of YM 1064/4-5 and ṭntt of RES 4176/7 make it necessary to discuss W.W. Müller's study of M 1 and his commentary on ṭntḥmw of l. 5 of the text (cf. NESE, II, pp. 125-138, and photograph in pl. 10, n° 35).

1 - With regard to hwfr of Ja 669/14-15, the author declares that my inter-

pretation of the pericope "ergibt jedenfalls keinen befriedigenden Sinn" (p. 133).

(a) In his transcription of my translation the author omits "[the number of]."

(b) Even without the explicative parenthesis eliminated by W.W. Müller, the meaning of "they would increase [the number of] their wives and their sons in the temple" makes good sense; and W.W. Müller does not explain why the phrase failed to satisfy him.

(c) His interpretation of the pericope reads as follows: "dass sie ihre Frau und ihren Sohn ... in then Tempel hinausführen." Not only is the recourse to Geez unnecessary (see above, p. 158), but it is difficult to see how the very same verbal form constructed with another direct complement, such as mwft "the cultivated plots" (YM 1064/5), could be translated "hinausführen."

2 - M¹ 1 (see above, p. 148) is a rather simple text, but W.W. Müller's study of the inscription calls for several remarks.

(a) For the symbols "Müller" and "M¹ 1," see above, p. 22.

(b) Two cases of unidentified texts.

(1) Three fifths of W.W. Müller's commentary on M¹ 1/2 (pp. 127-128) is devoted to the publication of the text printed on the 10-bugsah Yemeni bill, and the text is reproduced in pl. 10, n° 36. He writes that "wo sich das Original befindet oder befunden hat, ist mir nicht bekannt" (p. 127). For the identification of the text, see above, p. 140.

(2) In his handling of the question of polyandry, W.W. Müller refers to Sharaf 22 (p. 136), which is described as "der leider im Original nicht nachprüfbarer Text," and he takes full advantage of w-mhw of l. 1 of the copy in his treatment on polyandry. It is the same expression of the same text that made difficulty to J. Ryckmans (see above, p. 24); the expression does not exist and the text was published in 1962.

(c) Another misquoted text. - Beside the example of W.W. Müller's quotation of my translation of Ja 669/14-15 where he eliminates three words (see above), one may also bring up the following case of misquoted text. In his transcription of al-Buhārī's text (p. 134), W.W. Müller gives "kulluhā," which is translated "und derselben." In fact, the text has "kulluhum" "all of them."

(d) L. 1: bnv/rsmm: there is no reason for not giving bnv the ordinary meaning of "the two sons of," a meaning which W.W. Müller mentions as possible (p. 126) although his translation gives to the name the value of a clan. rsmm as a personal name is also found in l. 7. - The word adm is an apposition to the three preceding personal names. - The plural verb honyw is a literary form of expressing that rbm, the brother of mspm, was intimately associated to his brother in the preparation of the offering and in the offering itself, and the same literary process is kept all through the text. But, the first author really is the responsible of all activities since he initiated them, as indicated by the verb sft of l. 2, "he has promised."

(e) L. 2: W.W. Müller states that, instead of hmst/ḡlmm, "man würde entweder hmst/ḡlmm 'fünf Statuetten' erwarten" (p. 127). ḡlm means "statue," and not "statuette." hmst/ḡlmm is also found in Sharaf 21/1. This copy is not reliable not only because of mistakes, such as tlb (l. 1) instead of ṭlb, but especially the Ar expression ḡbnhw instead of bnhw (l. 2); the copy could also have used the Ar expression hmst/ḡlmm instead of hmstn/ḡlmm. Furthermore,

CIH (II, pp. 159 and 160) corrects tmtn of CIH 457/4 to tmtt; but the restoration of a forgotten n is easier and conform to the normal syntaxis of the expression; thus, tm<n>tn/>slmn.

Therefore, the unusual expression hmst/>slmn is attested here only and its authenticity can hardly be accepted until and unless proven by another text because the engraver could have made an engraving error; thus, hmst<n>/>slmn. Another engraving error, which is both conspicuous and incomprehensible because it affects an extremely well-known name and which was not even erased, is ctrtr instead of cttr in l. 7.

(f) L. 5: bn/>thmw/sfnr "from their lady Šūfnasar."

(1) W.W. Müller fails to mention that sfnr was already attested in Iryani 34/1 and 3; for the name, see below, appendix n° 5.

(2) W.W. Müller's main objective of his lengthy contribution is, as it is indicated by its title "Säbäische Texte zur Polyandrie," to prove that Šūfnasar was the wife of the two brothers, the two authors of the text, and also to find polyandry cases in five other texts. His basic statement reads as follows: "es liegt also kein Grund vor, >tt das genau wie akkad. assatu, ugar. ätt und hebr. assah stets nur den Singular bezeichnet, als Plural wiederzugeben" (p. 131). The author misses the whole point and does not mention the relevant facts. The etymology of a word is a problem different from that of its number; viz. the three Semitic parallels are of no importance to determine the number of SA >(n)tt. Furthermore, the plural of Accadian assatu is assati, and these two forms would be rendered in SA by >tt. Geez >ansat is a "subst. f., coll., rare sing. ... quidquid feminei est sexus, femina, feminae" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 771). Finally, the SA words indicating basic family relations, such as >ht, >h, bn, bnt, wld are all both singular and plural. Some examples of bnt are given below. As for >ht as singular, cf., e.g. Iryani 13/11, and as plural, cf., e.g. kl/>hthw "all his sisters" in Fakhry 76/5. Therefore, >tt, both as singular and plural, is very well at home.

(3) The above-mentioned expression understood in the light of W.W. Müller's interpretation inevitably leads to an unacceptable situation, viz. the six "children," bny, five boys and one girl, whose names are given in l. 5-6, would be considered those of two men because these would have the same wife. The children of a polygyn are not considered the children of either all the wives taken collectively or of each of them individually, but only the children of their respective natural mothers. Why should the case be different here?

- IV - On the question of the so-called polyandry in South-Arabia, nothing significant has been added to J. Henninger's elaborate paper in Anthropos, 49 (1954), pp. 314-322, whose only practical result is to indicate how ardently the author wishes to push his theory.

Although unable to produce a single text in favor of his theory, J. Henninger states that "die Existenz der Polyandrie im vorislamischen Arabien überhaupt anzweifeln wollen, wäre Hyperkritik; ihre Verbreitung war aber sicher viel begrenzter, als man lange Zeit hindurch annahm," apparently because "so bleibt doch die Angabe von BUHĀRĪ bestehen. Ausserdem ist es auch unverkennbar, dass die STRABO berichtete Anekdote ähnliche Verhältnisse vor-

aussetzt" (p. 320). To call lack of proof "Hyperkritik" is a nonsense.

1 - al-Buhārī's passage in his Kitāb an-Nikāḥ (bāb 36), which is referred to so often, does not indicate some kind of "loser Gemeinschaft" or cicisbeism, as W.W. Müller puts it (p. 135), because all the partners do not live together and neither of the male partners is a "cavaliere servante;" it is a simple case of limited prostitution, viz. a woman is often visited by the same group of men. Such a practice is definitely not a kind of marriage. Furthermore, it should be noted that, although writing more than 200 years after the beginning of Islam, al-Buhārī mentions only two links between himself and pre-Islamic times. If, however, an author chooses to accept the reliability of al-Buhārī's passage, which at any rate concerns northern (not southern) Arabia, he should not - as it is usually done - leave aside and forget all about the most important part of that "tradition," viz. the tradition clearly states that, when a child is born to that woman, the father is identified, the child is attached to him and the father may not oppose. It is remarkable that the only detail given by al-Buhārī is precisely the identification of the father for the purpose of determining whom the child should go with. This clause manifestly excludes the possibility that the child may be considered the child of all the male partners of that limited case of prostitution. Therefore, even the tradition reported by al-Buhārī would oppose any attempt by any author to interpret as a sign of polyandry an expression such as:

rbtnf/-/wzydm/-/wscd/-/wbnyhmw/obdawn of Ja 669/1-3 "Rabbtanf - and Zaydum -

and ʿAsad - and their son ʿAbdāwām;" or

nškrb/---/bn/ʾlšrḥ/-/wyʾzl/-/mlky/sb/- (example quoted by W.W. Müller) "Na-
šakarib ---, son of ʾIšarḥ - and Yazzil, the two kings of Sabā."

It is most obvious that, in an expression such as the first, -hmw is (a) grammatically in accord with the three listed authors, but (b) actually referring to the first and main author. In the second expression, bn has the polyvalent meaning of "son" and "nephew."

The two preceding examples are illustrated, e.g. by Ja 411/1-2 which reads as follows:

škrwdm/ḥṭr/bn/cmytc/bn/cmytc

wbnhmw/scdɔl/wrbbsmc/bnw/cmytc

-hmw is grammatically in accord with the first three men, viz. an individual, his father and his grandfather, but is actually referring to the first man, the author of the text.

The 1st and 3rd bn mean "son of;"

the 2nd bn means "grandson of;"

the 4th bn in bnw means "son and grandsons and greatgrandsons of."

Authors, such as J. Ryckmans, more interested in their own elucubrations than in the painstaking effort to interpret the texts on the sole basis of the texts themselves, dream of interpretations soothing their imagination, and their cerebral concoctions are repeated all over again, as W.W. Müller repeats J. Ryckmans's suggestion on the identity of nškrb of the second example given above (p. 136), without even as much as a reference to JaSMB, pp. 330-331, where J. Ryckmans' opinion is discussed and rejected. It

is in connection with the filiation of nš>krb that W.W. Müller invokes the expression w-mhw of Sharaft 22 (see above, p. 163).

2 - As to Strabo's testimony, it should be noted that neither the origin nor

the location of the reported events is known; it could easily be nothing but a "tradition" built up around a few misunderstood facts of the ordinary life of a large family. If it is some kind of historical novel, the actual historical nucleus is yet to be defined. At any rate, the historical perspective of Strabo's account is basically vitiated by the fact that it is presented in general, as if it were the only way of life of the Arabs. If we now come to specifics, and if the Greek expressions are understood, e.g. as in H.L. Jones' translation (cf. The Geography of Strabo, London, VII, 1930, p. 365), we arrived at a physical impossibility; in other words, the text contradicts itself. The text reads as follows:

"Brothers are held in higher honour than children... One woman is also wife for all... And therefore all children are brothers. They also have intercourse with their mothers."

It matters not whether "they" refers to the first-mentioned "brothers" or the "children" - the text confusedly speaks of two generations at the same time by playing upon the word "brothers" -, they are the sons of "one woman." How is it then possible for the text to speak of "their mothers"? The situation would be intelligible were Greek mētēr understood in its analogical meaning of "wet nurse." In the sentence "all children are brothers," Greek adelphos, as Semitic ḥn, also means "akin, cognate." In the expression "one woman is also wife for all," the basic meaning of Greek gunē is "woman," opposite to man - therefore, there is no question of marriage or polyandry -; it also means, beside "wife," as a term of affection "mistress, lady," which could easily be the lady of the house. In other words, the Greek text is untranslatable with any accuracy without knowing where the related facts come from, and no conclusion can be drawn from it. Finally, the story of the "daughter of one of the kings," with which Strabo ends his report, rings like the fairy tale of some ancient Cinderella.

A very interesting part of W.W. Müller's argumentation is worth quoting. Immediately after mentioning that J. Henninger "alles zu diesem Thema [: polyandry] Vorgetragene zusammengestellt hat," the author adds this: "Das Fazit, das darin Maria Höfner für die bis dahin bekanntgewordenen altsüdarabischen Inschriften zog, dass sich nämlich aus ihnen keine überzeugenden und stichhaltigen Beweise für das Bestehen von Polyandrie schöpfen lassen, gilt fast ohne Einschränkung auch heute noch. Inzwischen wurde aber das epigraphische Material beträchtlich vermehrt, so dass es geboten schien, den Komplex Polyandrie erneut zu behandeln" (p. 137).

The reader wonders why W.W. Müller does not give the reference to J. Henninger's paper where M. Höfner's opinion is published; it is on p. 320, note 38. The reader also wonders why W.W. Müller does not set the question in its proper perspective, viz. J. Henninger was already disproved by a South-Arabian scholar even before his paper was printed and, although he, himself, knew nothing of SA inscriptions, he nevertheless had his paper published. However, what shocks the reader most is that W.W. Müller contradicts himself while falsifying the truth. Had he written something like "für die von J. Henninger angeführten altsüdarabischen Inschriften," he would have been right, but he wrote instead "für die

bis dahin [: 1954] bekanntgewordenen altsüdarabischen Inschriften."

Both AP 104 (published by G. Ryckmans in 1949; thus, f o u r years before M. Höfner's letter to J. Henninger, which is dated of November 2, 1953) and RES 4188 (published by M. Höfner in 1933; thus, t w e n t y years before the same letter) are precisely t w o of the texts which, according to W.W. Müller himself (pp. 132-133), prove the existence of polyandry. He, himself, writes about RES 4188 (p. 132): "M. Höfner, die diesen Text...publiziert hat ... Ich kann mich dieser Argumentation nicht anschliessen." How, then, is it possible for W.W. Müller to turn around and claim five pages later that M. Höfner's opinion "gilt ohne Einschränkung auch heute noch" (p. 137)?

3 - W.W. Müller studies five texts, viz. AP 104 (pp. 131-132), Ja 594 (p.132), 669 (p. 133), 738 (p. 132), and RES 4188 (pp. 132-133), where he claims to find examples of polyandry.

(a) - AP 104. - W.W. Müller failed to understand the syntaxis of the text, which may be presented as follows: the retroacts of the offering of a statue by three brothers, viz. X and] his two brothers [Y and Z - note that the main author is a single person - are these: the deity did not keep alive lhw "for HIM" [: the main author] a child. But, the deity made it known that the situation would change, viz. that a child would be born bm/ptthmw/bsbdqm, and the deity gave them a boy, Yacmar. However, G. Ryckmans' interpretation of ptthmw is not adapted to the text itself; viz. "il s'agit de l'épouse d'un membre du clan considéré en relation du clan tout entier" (cf. Le Muséeon, 62 [1949], p. 71). The clan as such does not play any role in the text; but the two brothers do because they are included in the plural hngwy of l. 2. I therefore suggest giving the word ptt a polyvalent meaning, viz. "lady" with the double meaning of "wife" with regard to the main author of the text and "lady" with regard to the latter's brothers.

(b) - Ja 594. - Two brothers, whose names are unknown because of the fragmentary condition of the stones, mention in one of their requests to the deity [wf/y/omhny/wtthmy/wld[hm]y (l. 7-9), which W.W. Müller refers to as "das Heil ihrer Mutter, ihrer Frau und ihres Sohnes (oder ihrer Nachkommenschaft)" (p. 132). Here again, how could two brothers speak of "their son," and how can a boy be the son of two different men? Furthermore, wld means "child" (not "son") and is not an abstract word, "Nachkommenschaft." But, if W.W. Müller is willing (because of an unknown reason) to take wld as an abstract word, why does he not consider ptt in the same way? In the present text, wld is a plural; there is, thus, no reason why ptt could not also be a plural.

(c) - Ja 669. - It is W.W. Müller's privilege to state that it is "ein ... aber vom Herausgeber weitgehend falsch gedeuteter Text" (p. 133). However, this judgment comes from an author who published a rock inscription ... upside down (cf. JAMAR, VII, pp. 199-200), who does not seem to be able to correctly copy someone else's text, who does not seem to be able to correctly interpret the actual value of -hw and -hnmw, etc. ptthmw/wbnnhmw of l. 15 is rendered by the author "ihre Frau und ihren Sohn (d.h. den oben genannten Sohn, nach dessen Geburt sie die Inschrift gesetzt haben)" (p.133). The explanation given between parentheses is contradicted by the fact that -hnmw of mrphnmw in l. 4-5 and in the rest of the text refers to the four authors, while -hnmw of bnyhnmw in l. 3 refers to the first three authors. It is

quite obvious that -hmw of l. 3 must be understood as in ṣtthmw of AP 104, and that ṣtthmw/wbthmw have to be interpreted as ṣtthmy/wldlhmjy of Ja 594/8.

(d) - Ja 738 - W.W. Müller apparently bases his understanding of ṣtt as a singular on the fact that ṣtthmw is immediately followed by bnt/dt/gldn, which he explains as follows: "Bint Ḍāt Gālidān ist hier nicht der eigentliche Name, sondern nur ein Ausdruck, der besagt, dass es sich um eine in Die Sippe eingehairatete Frau handelt; man vergleiche zur Bedeutung von bnt die Inschrift Ist 7630, 7 ṣdm/ṣdm/wbntm 'männliche und weibliche Klienten'" (p. 132). What a waste of time and paper!

-- Who would think that bnt/dt/gldn is a proper name? Therefore, what is the reason for breaking into an open door?

-- The author's opinion according to which the expression refers to a woman married in a tribe different from that of her birth, is erroneous. bnt/dt/ a tribe name equals bn/d + a tribe name, and the clan or tribe is that of her birth.

-- I maintain my translation of Ja 738/9, viz. "their wives, daughters of [the house] Gildān" because of the following construction of bnt:

(sing.) bnt/bn/khlm in RES 4491/1-2 (cf. also CIH 92/2);

(plural instead of dual) bnt/ṣlt/t[hy]cz in CIH 581/2-3;

(plural) bnt/dfdm in RES 4489;

(plural) bnt/ṣlt/grhmw in Iryani 34/4;

(plural) bnt/dt/gldn in the present text.

The last pair of examples is paralleled by the two following quotations:

(plural) ṣlmm (e.g. CIH 308/3) OR ṣlmm (Iryani 14/1)/d- and

(plural) ṣlmm (e.g. Fakhry 28/4) OR ṣlmm (CIH 544/3)/ṣly/-.

It can easily be seen that the accord of the word following bnt depends on what the writer had in mind and not necessarily on either the gender or the number of bnt.

-- The recourse to Ist 7630 actually is puzzling because it contains three plurals, and the author wants to prove that bnt is a singular, as if it needed to to the proven that bnt may be a singular. Yet, bnt is a plural in CIH 544/4: tlt/bntm - would W.W. Müller translate the expression as "the third of a girl"? - and Iryani 34/4 where four feminine names are followed by bnt "daughters of." bnt is also a construct dual in defective writing in CIH 581/2, where it follows two feminine names.

-- W.W. Müller also states that wldm/dkrm/lhmw is the son of the first author in l. 2. Such an interpretation is disproved by the fact that the subject of hgyw is the three persons listed in l. 1-2, and that -hmw of l. 6, 7, 8, 9 and 11 refers to the plural subject of hgyw. Here again, according to W.W. Müller's interpretation, ṣtthmw would be a single person and the wife of two brothers and of the son of the first of the two brothers.

(e) - RES 4188 - The author of the text are three men and bnyhmw "their two sons," and they offer a statue lwyhmw/wyfy/ṣtthmw/wldhmw/-. Here again, if ṣtt is taken as a singular, it necessary follows that the woman would be the wife not only of three men but also of her two sons!!

4 - Finally, W.W. Müller invokes ḥskthmy "die Gattin von beiden" of an unpublished text by comparing it to the plural form of ḥskthmy of Ga 67/2-3, which does not mean, as the author says, "beide Gattinnen," but "the wives of them both." ḥskt is a singular in Iryani 29/2, CIH 543/3 and Ist 7630/1-2 because the woman's name is, respectively, ḥbmd, smm, and smm; but ḥskt of Ga 67/2-3 (for some remarks on this text, see above, pp. 143-144) is a plural. But, the two preceding facts do not exclude ḥskt from being an external plural (e.g. as wld is plural next to ḥwld) if the context requires it.

Appendix n° 5.

J. Ryckmans' theory

on some nominal formations.

A - Introduction.

Already in JaStMB, a long index (pp. 418-424) lists all the "elements entering into the composition of proper names." In my recent books devoted to large collections of texts, JaMAR, IV, V and VI (1973 - 1974) - vol. VII (1974) was written before IV -, a section is reserved to the etymological research and the classification of ancient names. Such a concern for etymological research has never been shown in any publication of ancient SA texts. In the present publication, all the names found in the texts studied in the preceding pages are also classified according to their etymological forms. However, recent developments in the etymological field must be dealt with here.

The etymological research on SA names is faced with the same problems as in NA. A fundamental consideration made in BiOr (24 [1967], p. 285 B, note 18) should be repeated here; it reads as follows: "The actual spelling and pronunciation of the ancient North- and South-Arabian names are and will always remain unknown; it is thus perfectly useless to labor their vocalization in a review or any other place. It is both interesting and necessary to search for the Ar parallel names, but it is presumptuous to impose

any of them."

The etymology of a SA name is not always obvious and many a time, a choice has to be made and it has to be based on the whole epigraphical material. For instance, a name, such as ṣwṣm of RES 4356/1 may be interpreted as ṣwy + m or the qutayl form of ṣwm. Since the root ṣwy is not attested so far in onomastics, and ṣwm is (see above, pp. 25-26), the second derivation is preferable.

J. Ryckmans' study on the etymology of some SA names is, in my opinion, the result of three facts, viz. the case of ṣcdn in Tham, some recent etymologies, and his own interpretation of ḥḥdm as "the Ḥadramis."

- 1 - The preoccupation of some authors dealing with Tham has been for a long time to practically eliminate the personal name ṣcdn from Tham in favor of the interpretation of the word as "Help me" (cf., e.g. A. van den Branden, *Les inscriptions thamoudéennes*, Louvain, 1950, p. 516 A, and more recently F.V. Winnett, in *Berytus*, 22 [1973], p. 91 B).

- 2 - Examples of unnecessary dissections of names and of unjustified apococate forms of divine names are found in recent publications.

In 1971, W.W. Müller suggested restoring rbṣm to rbṣm[s/sm] (see above, p. 154).

In 1972, W.W. Müller suggested interpreting lhycṭt as l + hvy + ṭt (cf. *NESE*, I, p. 77); this etymology is rejected in *JAMAR*, VII, p. 199.

In 1973, A.K. Irvine published his own views on Saf etymology.

The tendency of creating apococate forms of divine names is neither recent nor defunct, as indicated by *RyET*'s understanding of -ns as nsrm in nḥdms and rbḥns in 1952 (p. 57; see below) and W.W. Müller's interpretation of -nsr as nsrm in ṣfnsr(?) in 1972 (see below).

Although he has never given any proof of having worked a Saf text - there is indeed a big difference between reading studies on Saf and working on Saf texts -, A.K. Irvine did not shrink from speaking his mind on Saf etymology, and the name ḥḥdm (see above, p. 154) is the first of five Saf names interpreted by him as examples of "an apococate form" with ḥḥ as the first element of the name (cf. *JSS*, 18 [1973], p. 299). The four other names are ḥḥyt, ḥḥsc, ḥḥḥ and ḥḥyd and, according to the author, they would be the apococate forms of ḥḥyt[c], ḥḥsc[d], ḥḥḥ[y] and ḥḥyd[c], respectively. Such a theory is nothing but an unfounded speculation leading to other pure speculations. Why should those names be restored at all?

Why should one letter only be restored instead of two or three?

What is the criterion for choosing the letter to be restored?

None of the preceding fundamental questions is even mentioned by A.K. Irvine; instead, the reader finds a mere statement.

A.K. Irvine's case is mentioned here because ḥḥyd listed by him is also a SA name (e.g. RES 3902, n° 119: 4637; cf. *JASME*, pp. 46 A, 468 A and 469 B), which was also restored ḥḥyd[c] by J.H. Mordtmann - E. Mittwoch (cf. *Altšädarabische Inschriften*, Rome, 1933, p. 14, followed by M. Höfner - N. Rhodokanakis, in *WZKM*, 43 [1936], p. 225, note 1).

A final consideration has to be made on A.K. Irvine's

review mentioned above. The initial remark concerning Saf is also valid for both Tham and Lih. Therefore, the author's competence in those three fields is yet to be established, and his files on SA are also incomplete; e.g. he fails to refer to JANPIO in his dealing with hgrnhn (p. 300). The reader cannot but wonder whether A.K. Irvine's unwarranted appraisal of G.L. Harding's book (An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971), viz. "this book should still prove of immense value to scholars and provide a useful starting point, one hopes, for many profitable research projects in the future" (p. 300), actually is not an attempt, spontaneous or not, made by a British writer to somewhat rehabilitate G.L. Harding's work and, therefore, to prove, without saying it openly, that both the British Academy and the British School of Archaeology in Jerusalem did not waste their grants in subsidizing the work of another British author? My lengthy review of G.L. Harding's work (cf. JAMAR, II, pp. 93-150) was published in 1971, and A.K. Irvine's paper in 1973.

- 3 - J. Ryckmans published his interpretation of ḥḡrḡn of Ja 629/33 and 665/23 in Bior, 25 (1968), p. 6 B. Since then, A.F.L. Beeston keeps reaffirming his endorsement of the etymology (cf. very recently in ATON, 34 [1974], p. 425).

W.W. Müller's case (cf. ATON, l.c., p. 417) is rather amazing. He suggests the same etymology without any word of justification or any reference to J. Ryckmans' paper which he could hardly have missed because of A.F.L. Beeston's insistence; he refers only to Ja 665/23 without saying what he does with Ja 669/33; he seems to derive his spelling of ḥḡrḡn as "Ḥḡḡrḡn" from Ḥḡḡr which either is the name of a mountain about 11 kil. (in a straight line) northwest of Šibām or belong to Qāc Ḥḡḡr (see below, Hawlān Ḥḡḡr) southwest of Šibām. Ḥḡḡr is thus in Saba and about 285 kil. (in a straight line) west of the Ḥḡr capital city of Šabwat. He also refers to Iryani 13/"9 u.o." and to an unpublished text from J. Macsāl, which is J. Macsāl 5 (see above, p. 111).

J. Ryckmans explains his etymology as follows: "c'est le pluriel, attesté pour la première fois, de l'ethnique correspondant à 'Ḥḡḡramawt' (avec la chute de la 4 radicale, contrairement à l'arabe ḥadārim). La forme a de nombreux parallèles..." He could have lengthened the list of parallels indefinitely and his etymology would still remains unjustified.

-a- An epigraphical information is neglected by J. Ryckmans, A.F.L. Beeston and W.W. Müller, viz. the SA gentilice name of Ḥḡḡramawt is not unknown and, therefore, does not have to be made up. It is attested at least twice so far as ḥḡḡmy, as in Ar; cf. G. Ryckmans, in RSQ, 22 (1957), p. 561...and ḥḡḡrn cannot be the plural of ḥḡḡmy.

-b- The meaning of ḥḡḡr/wcrb of Ja 629/33 is illustrated by Ja 1028/7 where bšcb/hmḡn/hgrn/wcrb means "along with the tribe of Hamḡn, both townsmen and nomads" (cf. my volumes entitled Research on the Sabaeen Rock Inscriptions from Southwestern Saudi Arabia, Washington, 1965, pp. 17-19, and Sabaeen and Hasaeen Inscriptions from Saudi Arabia, Rome, 1966, pp. 40, 41 and 50-51).

ḥḡḡr/wcrb means "settlers and nomads;" cf. Ar ḥadāriy "an inhabitant of a region, district, or cities, towns, or villages, and of cultivated land." It is probably the existence of the preceding expression in Ja 629 which explains why W.W. Müller does not refer to the text.

hgr of Ja 1028/7 does not mean "Radmanites" more than phdr means "Ḥadramis."

In Iryani 13/9, 11, 12, the meaning of "inhabitants, settlers" is also certain because in each line phdm is mentioned in relation with the city of Ṣabwat and its castle Ṣaqr. J. Ryckmans claims (cf. Le Muséon, 87 [1974], p. 249, note 6) that Iryani 13/9 "confirme notre interprétation de phdr comme 'Ḥadramis.'" In his note, J. Ryckmans still does not make any allusion to the gentile hdmrmy, which remains ignored. The three passages of Iryani 13 prove that those "inhabitants" were Ḥadramis, at least most of them because it cannot be ruled out that some of them might be foreigners working for the Ḥadramis. The three passages do not prove that phdm means "Ḥadramis."

The context of Ja 665/23 is less obvious, but the interpretation established by the texts listed above is also applicable.

The two references to J. Ryckmans are taken from two of his papers which are masterpieces of imaginative work and I have no intention whatsoever to waste any of my time refuting all their statements. One example taken from each paper suffices to show what kind of things the reader may expect.

In the first paper (cf. Bior, 25 [1968], p. 6 B), J. Ryckmans' translation of Ja 629/33, "et envoyèrent...après les Ḥadramis..." The three dots after the verb indicate a direct complement which does not exist!

In the second paper (cf. Le Muséon, 87 [1974], p. 248), bhlfw of Iryani 13/8 is translated "à l'extérieur" "selon une suggestion de A.F.L. Beeston;" cf. also "hors (hlf)" on the same page, and "des parages ...bn hlf" (p. 249). hlf means "gate," and "outside" is not synonymous of "gate." Furthermore, in the present context, A.F.L. Beeston's and J. Ryckmans' interpretation is all the more inaccurate in that there is nothing in the text which might even remotely refer to a sortie attempted by the besieged inhabitants. They all were inside and, when the besiegers stormed the castle, they were killed either inside (bwt) or at the gate (bhlw), depending on the place where they were found by the attackers, viz. in the middle of the castle or close to the gate.

-c- The next question to be studied here is H. von Wissmann's understanding of hdmn of CIH 140/5 as "Ḥadramis" (cf. Wizl, pp. 64 and 363, note 292). This interpretation was recently restated simultaneously by A.F.L. Beeston and W.W. Müller without any reference to Wizl and after the publication of the photograph of the text in AION, 33 (1973), pl. 1, after p. 434). This photograph ascertains the reading of many letters, and the study of the text, that was known only by E. Glaser's copy, has to be done all over again. The published photograph, however, is not good enough to definitely establish the reading of the text. Since the original stone has been located, the first duty of any true scholar is to establish the text as completely as possible after carefully examining the two lateral edges and all damaged spots to make sure that all traces of letters which are identifiable are properly recorded, and this task has not yet been done. The purpose of the following lines is to show how easily some authors jump to conclusion and, needless to say, the interpretation of hdmn suggested below is subject to revision after the publication of the text based on the careful study of the original stone.

(1) As proof of his understanding of hdmn as Ḥadramis (cf. AION, 34 [1974], p. 425; thus, a few pages after W.W. Müller's opinion), A.F.L. Beeston writes

that "one would prima facie assume" that hḏrmn means Ḥadramis "rather than some hitherto wholly unknown group." Such a reasoning is unacceptable because (1) nothing is to be assumed prima facie or not; (2) hḏrmn understood either way is new; (3) we are very far from knowing the names of a l l Ṣā ethnical groups; and (4) the identity of ḥḏr and hḏrm has to be proven and not assumed.

(2) W.W. Müller gives a more complete deciphering of CIH 140 than before (cf. ATON, 34 [1974], pp. 414-420) and translates hḏrmn as "Ḥadramis." His reference to W1ZGL is given in his commentary on kbr/ḏqyn (p. 415), not on hḏrmn (p. 417). It is to be regretted that W.W. Müller did not study the original stone. Instead, he bases his reading on both the published photograph and his own photograph, but the latter unfortunately is not better than the first according to his own testimony. Here follow a few examples which illustrate that the careful study of the original is badly needed to establish the text definitely. (a) W.W. Müller reads ...rm in l. 1 (p. 413). It seems possible to read bḥrm, the clan name mentioned in l. 14. The beginning of the text would contain an expression (cf., e.g. Ja 581/1), such as X/Y/bn/bḥrm. Note also that "...rm" is eliminated from W.W. Müller's translation (p. 414).

(b) To the left of clm at the end of l. 2, there is a vertical stroke just above the upper extremity of r of the end of l. 3. The letter may be read y. W.W. Müller does not refer to that possible letter. See also below.

(c) W.W. Müller states that the reading of qṭbn is certain in l. 4 (p. 416). The letter q remains doubtful, and the following letter could easily be r.

(d) Just below the initial letter of l. 4, viz. to the right of bn of the beginning of l. 5, there may be some remains of a letter. And if such remains do not actually exist, one letter could easily be restored at the beginning of l. 5 because b of bn of l. 5 is just below the second letter of qṭ of l. 4. W.W. Müller does not mention the two problems (pp. 416-417).

(e) W.W. Müller states that mrḥmw could be restored in l. 10 instead of mrḥw (p. 418), which is retained in his transliteration of the text (p. 414: mrḥhlw). The choice does not exist; one reading only is correct. The restoration of mrḥmw is suggested by the fact that the letters of l. 10 are narrower than those of l. 11.

W.W. Müller apparently bases his opinion of hḏrmn "Ḥadramis" in the present text on the existence of Hawlān Radac (cf. already L. Forrer, Ṣārahien, Leipzig, 1942. p. 9 and note 3) and on the mixed population of Radac, a part of which was Hawlānite (cf. L. Forrer, L.C., p. 58); and apparently on the basis on the preceding facts, he suggests restoring wcln in bḥlf[? /b]ḏrd/hwln of l. 5 of his text. But, ((1)) wcln of J. Macsāl belongs to rdm according to CIH 347/8: bḥgrn/wcln/drdm; wcln of Hawlān is a different city.

((2)) According to W.W. Müller's text, the military activities of Ṣārah Yaḥdub are divided into two sections, bḏrd/qṭbn/ḥmym/wrdm[n] (l. 4) and (?)bn/hḏrmn/bḥlf[? /b]ḏrd/hwln (l. 5).

The text does not contain any detail on the relation between the two groups of Ṣārah Yaḥdub's enemies, and the phraseology of the text does not suggest any.

((3)) In a series such as that in l. 4-5, where the first three words are clan names, it is normal to expect the fourth one to be another clan name and all the more so because l. 1-4 does not contain the name of a country which might be referred to by a nisbah form. Therefore, JaṢIMB's ques-

tion did not lose any importance: "Where did the Ḥaḡr soldiers come from?" (p. 311 B), if ḥdṛmn means Ḥaḡramis. Even if those persons were not soldiers, where is the proof that there was, at the very least, a Ḥaḡr colony living in a Ḥawlānite city large enough to be mentioned in a text? Wacīlān of J. Macsāl cannot be taken into consideration because the Ḥaḡr king ʿIlcazz Yalīṭ mentioned in J. Macsāl 5 (see above, p. 111) lived about 200 years after the period of CIH 140, which was engraved before ʿIlṣaraḡ Yaḡḡub became provincial king. Furthermore, the three Sab kings listed in J. Macsāl 6 with the title of mlk/sb/wdrydn and mṛḥmw introducing their names are even later than the Ḥaḡr king mentioned above and belong to the end of the 3rd century A.D., viz. ysrm/yhncm (l. 2, 9, 12, and l. 15 without the second personal name), smr/yhmd (l. 3; cf. already Moretti 1/6-7), and the new face krbḥl/ḡyfc (l. 4).

Another identification suggested by W.W. Müller should be mentioned here, viz. that of clmn of l. 2-3 with Almān in Wādī Ḥaḡr (p. 416). Not only is the reading of clmn doubtful (see above, p. 173), but Almān in Wādī Ḥaḡr belonged to Bilād Ḥaṣīd, a section of Bilād Ḥamdān (cf. L. Forrer, Südarabien, Leipzig, 1942, p. 187), and not to the territory of ʿAqyān. It is normal to believe that the author of the text made his offering when he was home.

According to the phraseology of l. 4-5, ḥdṛmn is the name of an ethnical group or clan chastised by ʿIlṣaraḡ Yaḡḡub on his way back from an expedition in the southeast where Ḥīmyar and Radmān lived to Šibām ʿAqyān (presently Šibām, about 31 kil. northwest of Ṣancā). South and southwest of Ṣancā, there lived the clan Ḥawlān Ḥaḡḡr. Is there any relation between Ḥaḡḡr and ḥdṛmn? It certainly is possible. At any rate, the name of the city yet to be read in l. 5 in all probability was the main town of the clan ḥdṛmn.

The etymologies suggested by both A.K. Irvine in 1973 and W.W. Müller in 1971 and 1972, which were not isolated cases, and A.F.L. Beeston's repeated approval of J. Ryckmans' etymology of ḥdṛmn were good indications that their authors would favorably receive any theory built up along the same line. So, as he had done before and especially in the eponymate question and on the clm problem (see above, p. 151), J. Ryckmans made full use of the situation and published his own view on the etymology of several names where he claims to find not only the apocopate forms of no less than seven divine names and appellations, but also the element -n- which is interpreted as the singular pronoun of the first person (cf. Le Musée, 87 [1974], pp. 494-497).

J. Ryckmans sent "une première rédaction de la présente étude" to A.F.L. Beeston (p. 498). Yet, A.F.L. Beeston's publications are notorious for an almost complete disregard of etymological research (see an almost unique case on pp. 25-26), and the SA names are regularly transcribed in capital letters (see below).

Reassured and strengthened by A.F.L. Beeston's "placet," J. Ryckmans felt sure of winning a second round of applaud, and he informs his reader that "cette question a fait l'objet d'une brève communication au Seminar for Arabian Studies... Le présent exposé a tiré profit des remarques verbales de A.F.L. Beeston, T.M. Johnstone, W.W. Müller, Ch. Robin et E. Ullendorff" (p. 494, note 7). The exact nature of those "remarques verbales" remains unknown

to me because PSAS, 5, has not yet been received.

The third and final stage of J. Ryckmans' paper may be seen in the additions to the definitive text, which are printed between brackets on p. 497, note 22, and p. 498.

It is the purpose of the following lines to deal once and for all with J. Ryckmans' theory. Once that the "remarques verbales" of the five authors listed by him are published, I may take them up if it seems necessary or advisable.

B - J. Ryckmans' theory.

J. Ryckmans' theory on the etymology of several names is presented at the occasion of his study of Iryani 34. My discussion of the first is preceded by some remarks on the second, so that the reader may have no difficulty realizing the quality of J. Ryckmans' work which does not vary regardless of the particular object of his investigation.

1 - J. Ryckmans' summary of Iryani 34.

J. Ryckmans' summary and following commentary on Iryani 34 covers 15 lines and 3 notes (pp. 493-494). It is almost a record to accumulate so many inaccurate or incomplete statements in so few lines. The lines of Iryani 34 are numbered according to the copy.

a-- The second name of l. 1 is not "yyysf." J. Ryckmans did not see that the first y in Iryani's text is an error instead of b, as shown by Iryani's transliteration in Ar.

b-- wbntn of l. 1 does not mean "leur(s?) fille(s?)." bnt is a singular because it introduces one feminine name only.

c-- mh/rsw of l. 2: "Rsw, tribu sacerdotale, comme le suggère le nom, mais aussi le contexte de CIH 399, RES 4766, Ja 554 et 703, où des membres de cette tribu ont des fonctions de rs, de qyn, ou apparentées" (note 4). This argumentation is in all respect typical of J. Ryckmans' work.

(1) The reason given as "comme le suggère le nom" is a denial of good common sense. Who in his right mind would ever suggest that a man whose name is twm (e.g. Ja 2860 a) would belong to the bovine "comme le suggère le nom"!

(2) The job of qyn being administrative and not sacerdotal, the fact that a man is qyn cannot possibly suggest that he might otherwise be a priest unless the text contains an additional information to that effect.

(3) Of the four texts referred to by J. Ryckmans, only two, Ja 703 and RES 4766, list a member of the clan rs as being rs "priest." The third one, CIH 399, commemorates the building of a well, and the authors of the fourth inscription, Ja 554, are mchdy/qyn "sworn men of the administrator."

(4) J. Ryckmans dooms into oblivion two other texts mentioning the clan rs. RES 4815, engraved by bw/rs, deals with irrigation works, and Iryani 27 is an ordinary commemoration of the offering of two bronze bulls. It is, thus, preposterous for an author to eliminate one third of the documentation, to mix up realities as different as qyn "administrator" and rs "priest" and,

finally, to distort the information of one third of the documentation by attributing to the whole clan the qualification of two of its members.

d-- "hnyy[.] sur la copie, probablement fautive." J. Ryckmans fails to note that Iryani's transcription in Ar shows hnyy. The verbal form must be corrected to hny(t)w (cf. JaSIME, p. 434 B), which is restored in CIH 556/4 (cf. JaMAR, II, pp. 38 B, 41 B and 49-50).

e-- "une statue (masculine, slm)." The original must have had slmn. J. Ryckmans fails to note that Iryani's transliteration in Ar does not have the word slmn which might have been omitted by haplography with the following sltn.

f-- "une formule de type 'x + y + z et leurs enfants'." This is erroneous; the formula used in the text is "x + y + z and their daughter" (see above, p.175).

g-- "Même leur ascendance [to be corrected to "descendance"] (bnt slt grhm^m) est considérée du point de vue de la lignée féminine. Est-ce par une simple erreur, ou en vertu d'une conception matriarcale de la descendance que la présence d'un fils (hnytt, nom masculin connu), pour qui est offerte la statue masculine, n'empêche pas de qualifier de 'bnt' l'ensemble des enfants?" (pp. 493-494)

All that commentary is useless because it is based on an erroneous reading of the text. J. Ryckmans must have reasoned as follows: the four stones, one of a man and three of women, represent the four children; thus, one of them has to be a boy who has to be hnytt because it is a "nom masculin connu."

The pericope, which immediately follows the mention of the dedication, reads lwfyhn/wlwy/awldhm (l. 3), viz. the offering of the four statues is for the safety of the three female authors and of their four children; thus, four statues and seven persons; therefore, each person was not represented by a statue. Furthermore, the names of the four children are followed by bnt "daughters." If J. Ryckmans suggests that there must be a boy among the children, it is because he misunderstood the text; and the fact that hnytt is known as a masculine name elsewhere does not prove that it cannot be a feminine name here. Everybody knows that a name may be masculine here, but feminine there. Here follow three examples among others:

hnm is masculine, e.g. in CIH 6/2, but feminine in Ja 694/7;

ncmt is masculine, e.g. in Ja 1032/1, but feminine, e.g. in Ja 731/1; and

twbtwn is masculine in CIH 963+962+978, but feminine in Ja 722/1.

There is no question of "une simple erreur" or "une conception matriarcale de la descendance" - it is amazing how an author can so easily jump to conclusion - as far as bnt of bnt/slt/grhmm is concerned. It is a simple case: three women speak of themselves and their four daughters.

The three female statues offered to the god represent the three female authors of the text, and the male statue represents the man called grhmm (l.2), to whom the three female authors belong in one way or the other; their relation to him is indicated only by slt "those of."

The preceding remarks speak for themselves: J. Ryckmans shows himself unable even to analyze and summarize a short text easy to understand. But, as shown by the following lines, he will speak his own mind on a problem which he, himself, did not study since he is calling for "une étude théorique et comparative approfondie" (p. 149) of the problem.

2 - The theory.

The general appraisal of J. Ryckmans' theory on the etymology of some feminine names is that it is nothing but amazing how easily an author gives way to his unchecked urge for systematization and fanciness at the expenses of the epigraphical material. My discussion of his theory is divided into two parts, viz. the general questions and the study of the names involved.

a - General questions.

(1) J. Ryckmans' sketch of some etymological aspects in other Semitic languages is nothing but an eyewash. Those aspects are irrelevant to the etymological problem in SA which must be dealt with without any influence or interference from outside, contrary to J. Ryckmans' position formulated on p. 499.

(2) It is also erroneous to turn to those languages to base an opinion or interpretation different from that which the SA material indicates or suggests. One example follows.

J. Ryckmans states that "twb devrait se construire avec la préposition l-, cf. les notes 8 et 9 ci-dessus" (p. 499, note 31). Apparently hypnotized by the Amorite (p. 493, note 8) and Ugaritic (p. 494, note 9) names, J. Ryckmans must have thought that his reader was as hypnotized or careless as he is. The reader does not have to go back to notes 8 and 9 (pp. 494-495), but only to note 18 (p. 496), where he finds J. Ryckmans referring to G. Ryckmans, Les noms propres sud-sémitiques, Louvain, I, 1934, p. 252: "twb - 'retribuer'." An active form, such as that presupposed by the verb "rétribuer," does not need any preposition to introduce its direct complement; and SA twb, 2nd form "to bestow upon, grant," does not need it either; cf., e.g. JaSIME, p. 450.

(3) It is even more erroneous to hide the normal interpretation suggested by the SA material and to mention only an interpretation based on foreign languages. One example follows.

The -n- element is claimed by J. Ryckmans to exist in some names.

(a) That element was already discovered by RES (VII, p. 236) in RES 4475/1, and more precisely in dhlnc, which is the first of the names discussed by J. Ryckmans. Whether voluntarily or not, J. Ryckmans does not refer to that text in his discussion.

(b) If it exists - but it does not -, -n- should be interpreted as the article, and the theophoric name would be built according to one of the following schemas, either "[Give, grant] the -, O [divine name]," or "The - [is here,] O [divine name]," or "The - [is] divinity."

The preceding interpretation which would be the obvious solution based on the SA material is not even mentioned by J. Ryckmans fascinated, as he is or seems to be, by other Semitic languages. Instead, he sees only two possibilities, viz. either -n- equals the Hebrew particle n which is added to several verbal forms (especially the imperative and the jussive) OR the pronoun of the first

person.

The only reason for discarding the first explanation is that "il n'y a aucune raison de supposer l'emploi, en sud-arabe, de cette particule attestée en nord-ouest sémitique, mais inconnue en arabe" (pp. 494-495). If there is no reason at all for retaining it, as he claims, why then to bother to mention it in the first place? If an author had to mention in his work the wrong theories on each problem he could have thought of, he would waste a lot of precious time for the sole purpose of showing off. But there is more and worst. The quotation reproduced above shows that the only reason for rejecting the first alternative is that the particle is "inconnue en arabe." But, then, J. Ryckmans retains the second alternative although the nominal derivation which makes it possible, viz. "x me, O y," does not exist in Ar. Why is the absence of a feature in Ar a reason for rejecting a hypothesis in one case but not in the other? Such an illogical attitude with a double standard means that, for J. Ryckmans, the actual value of a reason is tailored for the sake of the cause at hand.

(4) The spelling of any name is not at the mercy of an author; any name is an epigraphical fact which no author has the right to tamper with; and J. Ryckmans misleads his reader when failing to inform him of the normal and current spellings of the divine names in the texts. This very point should have been clearly pointed out; but it is not. One form of this kind of mishandling is rather frequent; e.g. "Grhm^m" (p. 493) instead of "Grhmm;" "BHRm" (cf. A.F.L. Beeston, in *ATON*, 34 [1974], p. 425) instead of "BHRM;" the "dieu Nasr" (cf. J. Ryckmans, p. 497). The transcription of a name does not depend on the author's interpretation of the nominal form or derivation of the name. Furthermore, those authors are also illogical because the -n ending is no more and no less important than the -m ending; yet, -n is not written differently from the other letters of the name; e.g. "Thwn" in J. Ryckmans, *l.c.*, and "BHRMN" in A.F.L. Beeston, *l.c.*

As to the etymological problem at hand, the following should be noted.

The variants of citr and twn instead of thwn are well documented, and "khml" is the first ascertained name showing the well-known Saf and Tham derivation qtl + l (il)" (cf. *JAMAR*, VII, p. 203); the name means "diviner of oil." All apocope forms of divine names suggested by J. Ryckmans are both gratuitous and unnecessary. Two examples suffice here. The spelling of the divine name gynn (cf. *JaP*, pp. 133-134) is constant. But, gyn is known as the name of a person (CIH 862), of a clan (Ja 2814 a) and especially as a substantive with the meaning of "administrator" (see above, e.g. p. 80). What relation could there be between the deity gynn and the noun gyn "administrator" except the common root gyn?

The preceding argumentation is also valid with regard to the divine name nsrm and nsr which is either a preposition "toward" or a substantive "territory" (cf. already *JaP*, p. 130).

When an author takes upon himself the liberty of ignoring the preceding principle, he inevitably opens the door to a situation which can only be described as an inextricable confusion. For instance, if -q of sfng (p. 498; see below) may be the initial of the divine name gynn, etymological re-

search would be hopelessly deadlocked and the most common derivations, such as qtlh(w), qtly, qtlm, qtlr, and qtlr, would altogether disappear. Here follows a partial list of the choices awaiting any author:

-o could belong to owm (Sab), ony (Qat), ort (Qat).

-ol could belong to olmqh.

-b could belong to bclm (Sab), blw (Qat), bšmm (Qat), bšr (Sab).

-h could belong to h(w)bs (Sab), hrwn (Sab).

-hw could belong to hwbs (Sab).

-w could belong to wdd (Min), wrh (Qat), wrfw (Qat).

-y could belong to ytic.

-h could belong to hgr (Sab), hwkm (Qat), hw (Ḥaḡr), hlm (Sab), hlfn (Sab), hrmn (Qat).

-m } could belong to mdgh.
-mn

-n could belong to nwm (Sab), nkrp (Min), nsrm (Sab), nsrw (Qat), ncrf (Sab), nrv (Sab).

-s could belong to spr (Sab), syn (Ḥaḡr), smht (Sab), smc (Sab).

-c could belong to czzm/n (Sab), clyt (Sab), czyn (Sab), clvn (Qat), cln (Qat), cttr.

-cz could belong to czzm/n (Sab), czyn (Sab).

-g could belong to ghmm (Sab), gvnn (Sab).

-r could belong to rbc (Sab), rh (Sab), rm (Sab), rct (Sab).

-š could belong to šhr (Qat), šns(m), šrgn.

-t could belong to tdn (Sab), tnf (Sab), tolb (Sab).

-t could belong to thwn (Sab), twr (Sab).

What is remarkable is that confusion has already affected the members of the "laudamus invicem" club, as indicated in the next paragraph.

(5) The main abuse in etymological research is the unnecessary dissection of a name, as already pointed out in JaSN, pp. 120-121. J. Ryckmans falls into that abuse in his dealing with most of the names treated in his paper. The main consequence of that gratuitous dissection of the names is confusion, and that confusion is already attested in J. Ryckmans' paper. One example suffices here, viz. the case of (p. 499, note 31) vdcnbh of BM 103063/7 suggested to J. Ryckmans by Ch. Robin. For some remarks on the text itself, cf. JAMAR, II, pp. 38 B and 42.

G. Ryckmans had already done a beautiful dissection job in interpreting the name as vdcn + b + h "qu'il connaisse par lui" (cf. Le Muséon, 70 [1957],

p. 116).

Ch. Robin presumably suggests interpreting the name as yd + n + b + h. Note 31 of J. Ryckmans does not say what Ch. Robin does with bh; it is thus normal to think that he endorses G. Ryckmans' dissection of bh into b + h. The name being already dissected into f o u r parts, it should not make much difference to further dissect yd into y + d; thus, a qtl form instead of a qtl one. The verb d: dcc "to repel" is attested in Tham Hu 11 (cf. my book entitled Thamudic Studies, Washington, 1967, p. 87 A).

J. Ryckmans does not make a single remark either on the name itself or on Ch. Robin's suggestion. It is rather spectacular that a six-page show-off on etymology in other Semitic languages and on the etymology of a few SA names would end up in a ... silence. Is it not possible that it is precisely there that the true explanation of such an unusual event may be found? It is indeed very easy to read a study on etymological formations than to make it. The author's call for "une étude théorique et comparative approfondie" of the SA names may indeed suggest that he does not know much about SA etymology and, therefore, would justify his silence on ydcnbh. But, the same lack of preparation would also condemn his initiative to speak out on a few other SA names.

ydcnbh belongs to the qtlqtl form; for the second element, nbh, cf. mnbh (e.g. Ja 2151 b/2), mnblm (e.g. Fakhry 127/1) and nbht (RES 5073; z preceding the name is a well-known wasm; cf. JaFRER, p. 47, fig. 2).

The second name suggested to J. Ryckmans by Ch. Robin is "twbnc[mc] of TC 1873 (p. 499, note 31). The transcription of the name is erroneous, even after the correction of what might be a printing error, viz. the second c instead of l." The letter m is not at all restored, but is partly damaged, as clearly shown in my edition of the text in JaNPJO, p. 73: twbnc[m][..., and "the entire lower right corner of m is still on the stone; m is certain." Ch. Robin would, thus, interpret the name as twb + n + cm. J. Ryckmans endorses - without saying it, ... of course - my understanding of the name as belonging to the qtlqtl form; thus, twb + ncm, because "en tout cas...car twb devrait se construire avec la préposition l", cf. les notes 8 et 9 ci-dessus." What does "en tout cas" actually mean remains unknown. For the rest of the quotation, see above, p. 177. Ch. Robin's theory on twbncm has no more value than, e.g. the understanding of a name, such as rdcm (e.g. Ja 297/1) as rd + cm since the radical rdc does exist.

(6) Another abuse in etymological research, already denounced in Saf (cf., e.g. JaSN, p. 121), is to confuse material and formal resemblance of the letters; in other words, it is a fallacy to give the same explanation to two different names because they have in common several letters, as J. Ryckmans does in the case of šfnq and šfnqyn. Here again, no proof is given to justify the interpretation which, like all the others, is taken for granted. Here follow five groups of names whose first letter is z; the names of each group belong to the same SA dialect, contain the same f i r s t f o u r letters, and belong to different nominal derivations.

- { zlhb (e.g. RES 3087/21): z + lhb; and
- { zlhbb (RES 3982/1; cf. JaMAR, I, p. 44, under Ga 12): zl + hbb.

- { plht (e.g. Ja 2621/2): plh + t;
- { plhtbc (CIH 805): plh + tbc; and
- { plhtm (Ja 2816 af): pl + htm.
- { plmn (e.g. RES 4176/8): plm + n;
- { plmnc (Ja 2614 d): pl + mnc; and
- { plmnt (CIH 516/26): plm + nbt.
- { plqs (Ja 2762 o): p + lqs; and
- { plqsm (Ja 2665): pl + qsm.
- { sphh (Ist 7630/1): p + sphh; and
- { sphhl (cf. JaSIME, p. 422 A): p + sphl.

(7) The element qtl in a theophoric name, either first or second element, may be either a substantive or a verbal form, and J. Ryckmans' theorization which mentions the second possibility only, is a gross systematization created only for the purpose of his theory.

Here follow a few examples, where the element qtl cannot but be a substantive or another divine name or appellation.

qtl + divine name: awslt, czslt, bšmlt, sčdšms(m), cwdšmsm, rbšms(m), etc.

It is always the second element in theophoric names, and smsqtl is represented by smspl, smsplw and smscly (woman from Gaza in Gl 1244/9); the second element is the divine name pl, plw or the appellation cl; but smsqtl is not attested so far.

(8) J. Ryckmans gives evidence of his obsession of deities in the same manner that, for some authors, any building of major size has to be a temple, and any statue or anthropoidal rock carving a representation of some deity.

Even taking for granted - but I disagree completely - that -rm, for instance, is an apococate form, why should it be of a divine name? Why could the name plrm (cf., e.g. JaSIME, p. 406 B) not be the apococate form of the name plrms (CIH 566/2)?

The only situation to which J. Ryckmans' theory actually leads is that of perfect confusion because it would be impossible to know for many names whether they are complete or not.

(9) A decisive factor in J. Ryckmans' theory is that the names involved are feminine, as clearly indicated by the case of šfrnm which "est plus incertain, mais nous le rangeons cependant avec les noms précédents, du fait qu'il s'agit, ici aussi, d'une femme" (pp. 497-498). Two remarks are needed.

(a) If -thw equals -thwN, as J. Ryckmans claims on the same page 497, why is the equation -rm: -rmN "plus incertain"? What kind of belated scruple or doubt plagued his mind? But, here again, no reason is given and nothing is explained.

(b) The analysis of the feminine names of the largest collection from Maḥram Bilqis, to which Iryani 34 belongs, is necessary to complete the study on the

latter. This analysis, which is conspicuously missing in J. Ryckmans' study where it is not even remotely alluded to, shows that the two most favored nominal derivations attested in the texts from Maḥram Bilqis are qtlqtl and qtl̄t.

- ((1)) The theophoric names account for one third of the names and are represented by two main nominal derivations, viz.

qbqtl in qbqlk, qbqmd, qbctb.
qtl + divine name in qhlql, qlwdd, cmrlt, twbtwn.
qtl̄t + divine name in qhtql, qmtqlmgh.

- ((2)) Then, come two groups of names equal in number:

qtlqtl in gdšfq, ddhmy, ddsmv, mgdhlk, ncmscd.
qtl̄tqtl̄n in rbbtgwōn.
qtl̄t in brlt, hywt, hmlt, ncmt, ndrt.
qtl̄tn in wdctn.

- ((3)) Finally, three isolated nominal derivations:

qtl̄l (redupl.) in kcb̄b.
qtl̄m in hnqm, msqm, šwqm.
mqtl̄t in mbšmt.

The names hmn̄nsr, šfn̄nsr, šfn̄sr (?), and šfn̄rm belong to one of the two nominal derivations most frequently attested in the texts from Maḥram Bilqis.

- (10) The text that played the most important role in the making of J. Ryckmans' theory is Fakhry 87, and especially RyET's commentary which reads as follows: "La dédicace est offerte au dieu Nasrum (1.5); ns pourrait être une forme apocopée de nsr, comme ctt est une forme apocopée de cttr... rbbns, voir 1.1, n̄d̄nns" (p. 57).

- (a) J. Ryckmans duly refers to the preceding quotation and endorses its contents when saying "comme l'a reconnu G. Ryckmans" (p. 497).
 (b) Even at first sight and no other text considered, G. Ryckmans' argumentation is objectionable in three questions.

((1)) The name of the god to whom the dedication is made is not "nsr," and J. Ryckmans makes the same mistake when he speaks of the "dieu Nasr" (p. 497). The divine name is nsrm.

((2)) The deity mentioned in the theophoric name of the author of a dedicatory inscription is not necessarily the deity to whom the offering is made; e.g. rbql of Fakhry 119 offers to the god rbcn/yhcn; whbol of Fakhry 126 offers to cttr; two of the authors of CIH 2, krbctt and lhyctt, offer to tblb; sc̄d̄sm̄sm̄ of CIH 3 offers to tblb; etc. Therefore, the relation suggested by G. Ryckmans between n̄d̄nns and the god nsrm is gratuitous and, even more so, his conclusion concerning ns and nsrm.

((3)) rbbns (cf. JAMAR, IV, p. 28) is understood by G. Ryckmans as rbb + ns

exclusively because of his gratuitous reasoning mentioned above, although the interpretation of the name as rb + bns theoretically is as possible as the other. In fact, the interpretation of the name as rb + bns is twice more probable than the other because rb + . is twice more attested in onomastics than rbb + .. For bns, cf. Ja 2576 a.

(11) J. Ryckmans develops his case on the god nsrm in the following statement:

"La dévotion particulière de femmes au dieu Nasr ... est confirmée par le fait qu'au moins trois des cinq dédicaces connues mentionnant Nasr ont pour auteurs des femmes: CIH 552, RES 4084, et Fakhry 87; une autre mutilée (CIH 189), et la cinquième, Gl 1208, a un homme pour sujet" (p. 497). This summary is another typical example of the author's method of working.

(a) J. Ryckmans fails to note that CIH 189 is DJE 9 (cf. NESE, I, pp. 80-81); for some remarks, cf. JAMAR, VII, p. 200. According to the final invocation, the text is a dedicatory inscription to bcl/bytm "the Lord of Baytum," as in NaNAG 18.

(b) Most importantly, J. Ryckmans fails to point out that the names of the female authors of both CIH 552 and RES 4084 are built on the qtlqtl form, viz. gdncm and gdrbb, respectively. As shown above, p. 182, the qtlqtl form is one of the two nominal derivations most frequently used in the feminine names of the texts from Maḥram Bilqis.

Therefore, J. Ryckmans' assessment of the SA material, viz. "au moins trois des cinq dédicaces connues mentionnant Nasr" is erroneous; there are two dedicatory texts to bcl/bytm, and two others to nsrm. In those circumstances, "la dévotion particulière de femmes" is hardly justifiable.

(12) The last aspect of J. Ryckmans' theory to be dealt with here is the author's general attitude toward the meaning of the SA names. I find it very difficult to understand that an author would deliberately select an opinion leading to a blank and not consider that dead end as a sign that he is on the wrong path. Yet, that is precisely what J. Ryckmans does in the case of dhlnctt: dhl has to be a verb in his theory, but there is no verb "en arabe classique ni dans d'autres langues sémitiques" (p. 497).

Another example of the same approach may be summarized as follows: "quel que soit le sens de l'élément thy- de ces composés" (p. 498). The only thing that matters is ... the theory.

b - The names involved.

The names involved in J. Ryckmans' study may be distributed according to the author's headings.

(1) The name given by J. Ryckmans in favor of his thesis on -thw : -thwn is rfnthw of Iryani 34/1.

The name is a qtlqtlthw form, a secondary derivation of the qtlqtlhw form, which is the plain writing of the qtlqtlh form (cf., e.g. the Sab divine name ydcsmh in RES 2745/5-6):

qtlqtlhw in ydcmhw, Min divine name in RES 2742/8-9;

qtlqtlhw in əhtcmhw, feminine Sab name in CIH 389/1; and

qtlqtlhw in rfəntt.

The name rfənthw may be translated "he did good to his wife." For rf, cf. Ar raffahu "he did good to him, conferred a benefit, or benefits, upon him."

(2) In his study of dhlncstt (see above, p. 183), J. Ryckmans fails to mention that the name was already attested in RES 4475/1 (see above, p. 177), where it is interpreted as "Dahlāncathat" and understood as a masculine name by G. Ryckmans (cf. RES, VII, p. 236, followed by RES, VIII, p. 147 A). J. Ryckmans also fails to point out that Ar dahl means "hora" (cf. G.W. Freytag, Lexicon arabico-latinum, p. 193). Finally, his obsession of deities (see above, p. 181), combined with his confusion of material and formal resemblance of letters (see above, p. 180) led him to identify ctt as the well-known apococate form of cttr as if it could not possibly be anything else.

The name is a qtlqtl form (cf. JaMAR, IV, p. 152); thus, dhl + ncstt. For the second element, cf. Ar nacata "to take." The name means "the hour of the taking."

(3) The -ly ending "serait une forme pausale abrégée de Lāh," according to J. Ryckmans.

(a) J. Ryckmans does not explain or justify why "Lāh" is the only divine name which he does not transcribe from SA. This exception is nothing but a trick aimed at hiding an obvious objection against his identification. The reader may think that the SA form of "Lāh" is a plain writing which could be abbreviated by the omission of its last radical. However, since the divine name is always written in defective writing, lh, why should the need arise for an abbreviation which does not abbreviate the name?

J. Ryckmans also fails to inform his reader that lh always is the second and last element of a theophoric name. This omission is another trick because, thanks to it, the author does not have to explain why the last element of a theophoric name should need "une forme pausale."

(b) For ly, cf. Soqotri "lwy, le 'saisir...cp. surtout accad. lezu 'pouvoir', proprement 'être fort'" (cf. W. Leslau, Lexique soqotri, Paris, 1938, p. 230); Ar lawā (i) "to twist something" has preserved a derived meaning only. ly may be translated "strength, power."

(c) J. Ryckmans finds the -ly ending in pywnly (Ja 525/3) and thyly (CIH 568/1), and adds pywncm of Qat Ja 890 p to his study of pywnly (p. 498).

((1)) thyly and thycz. - For J. Ryckmans' position on thy, see above, p. 183. The element hy is attested as hy, hpy and thy.

hy is a substantive in names, such as hy (family name in RES 5050) and hy>l (Ja 2760 b/1; masculine name) and hyh (Ja 2686; masculine name).

hpy in hpy>l (CaTh 14 b/2; Ḥaḍr family name) and hpy>ctt (masculine name; cf., e.g. JaSIME, p. 407 B) obviously is the 4th verbal form with the meaning of "to make someone to live." See above, p. 175.

thy in thy in Ja 2674 (Sab man);
thy-b in Ja 864/1 (Qat woman);
thy-1 in Iryani 24/1 and 3 (Sab woman);
thyly in CIH 568/1 (Sab woman); and
thycz in CIH 581/1, etc. (Sab clan).

thy may be considered the 5th verbal form of hy with the meaning of the 2nd; thus, "to keep someone alive; to prolong someone's life." The word cz "power, strength" (cf. Ar cizz) is synonymous of ly. The two names thyly and thycz may be translated "He has prolonged the strength."

J. Ryckmans suggests that the clan name thycz may be feminine, viz. "féminin?" (p. 498) Why should a clan name be feminine? His suggestion is based only on his wish to make all thy- names feminine.

((2)) hywnly is a qtlgtly form; for the second element, cf. Ar nāla (o), 2nd form "to give," and nawāl "favor, benefit," and the family name ynl in Qat TC 761/2. The last -y may be the abstract ending. The name may be translated "the life of the gift."

J. Ryckmans states that Ja 525 belongs to the "dialecte haramite" (p. 498). The "Harami" dialect is BeDQSA's invention (pp. 8-9 in 3:9-10) and does not exist (cf., e.g. Jamar, II, p. 100). It is, however, understandable that J. Ryckmans wished to repay A.F.L. Beeston for his support (see above, p. 174, and below, on -sy) by endorsing here (twelve years later!) BeDQSA's invention.

((3)) As to hywn-cm, J. Ryckmans makes two statements. ((a)) The name "se décompose en Hyw + n + cm (à opposer à un nom comme Hywcttr)." The parallel is invalid because the two nominal derivations are different, and the second does not suggest the first in any way. ((b)) "Comme ce nom se présente isolé dans un graffiti, sans patronyme, rien ne s'oppose à ce qu'il ait été porté par une femme." This argument is a voluntary distortion of the epigraphical facts; the feminine names are rare in SA texts written in both the monumental and the cursive alphabets. Therefore, an isolated name is presumed to be masculine: a rarity is never taken for granted.

((c)) hywn-cm is a qtl- gtl form composed of two well-known elements. J. Ryckmans' interpretation of the name also involves an unnecessary dissection (see above, pp. 179-180), shows the author's obsession of deities (see above, p. 181) and his confusion of material and formal resemblance of letters (see above, p. 180), and has no more value than Ch. Robin's interpretation of twbncm (see above, p. 180).

(4) The element -nsr is found in three names, hmnnsr (Iryani 34/4), šfnnsr (Iryani 34/1), and šfnr (if it really exists) in Mā 1/5.

(a) hmnnsr.

J. Ryckmans states that the element hmn "se rattache à la racine hmy" (p. 497) with reference to note 20 which lists two publications of W.W. Müller and G.L. Harding. These two references are another trick of the author because none of the two

publications mentions the hmn under the root hmy. The worst, however, is that, in G.L. Harding's book referred to by J. Ryckmans, the name hmn is derived, not from hmy, but from hmm; cf. An Index and Concordance of Pre-Islamic Names and Inscriptions, Toronto, 1971, p. 203: "hmn See hm," and p. 199: "hm Ar hamm, black, heat."

For hmn, cf. Ar hmn "small berries." The name hmnnsr, which is another qtl-qtl form, may be translated "vulture berries," and is a qtlqtl form.

(b) šfnr of M¹ 1/5 is given by J. Ryckmans on p. 497, note 22, and W.W. Müller's vocalization on p. 498. The authenticity of the name must be questioned because of the two irregularities pointed out above (pp. 163-164). In J. Ryckmans' note 22, correct "M¹ 1,4" to "M¹ 1,5." If the name does exist, it may be understood as šf + nsr because the root šf is much more frequently used than šfn. W.W. Müller, who also interprets the name as šf + nsr, translates it as "[der Gott] Nasr hat behütet" (cf. NESE, II, p. 130). Thus, W.W. Müller also suggests identifying nsr with the god nsrm and, as was expected, there is no justification for such an identification.

For swf, cf., e.g. JaSMB, p. 448 A. If the name does exist, it may be translated "vulture care."

(c) šfnmr is another qtlqtl form.

For the first element, cf. Ar šafana "limis intuitus fuit" (cf. G.W. Freytag, Lexicon arabico-latinum, p. 321 A), modern Ar šāfin "stolz" (cf. H. Wehr, Arabisches Wörterbuch, Leipzig, 1952, p. 435 B), and modern ḥaḍr "šafan, i, regarde avec mépris" (cf. LaH, p. 623). The name may be translated "vulture look."

(5) The element šfn encountered in the name mentioned above is also found in the name šfnqyn (NANN 22/4-5) and šfnrm (CIH 389/2).

For the element qyn, the ordinary meaning is "administrator" (see above, pp. 175 and 178), and the name may be translated "administrator look."

For the element rm (see above, p. 181), cf. Ar raym "excess, redundancy, superiority;" the name may be translated "look of superiority."

(6) J. Ryckmans finds the -ns element : nsrm in nɔdnnsr and rbnns (Fakhry 87/1 and 7 and 3-4, respectively).

nɔdnns, which J. Ryckmans dissects into nɔd + n + ns[rm] (p. 497), is normally interpreted as a nqtl + qtl form; cf. the following forms ((a) nqtl.

The nqtl nominal derivation was not very popular outside Ma'in where it is attested in two divine names nbc1 (god) and nkrh (goddess) (cf. JaP, pp. 110 and 143, respectively); cf. also ḥaḍr nɔrb (cf. JaPRER, p. 45), Sab nkrn of Ja 2356 a/5, and ndfr of RES 4807 (see above, p. 33). ((b) nqtlm.

The nqtlm derivation is attested in Min nkrhm (goddess) (cf. JaP, p. 143), Qat nhšbm of AM 60.643/1 (cf. JaMAR, II, p. 122) and ḥaḍr nɔbnm (cf. JaPRER, l.c.). ((c) nqtlt.

The nqtlt form is found in Qat nhrbt of RES 3858/7. ((d) mnqtl.

The mnqtl form is attested in Sab, e.g. mnydc of RES 4176/4, and Qat mntyh of the rock inscriptions from the country of Mukérās.

ɔdn is attested as a substantive in Hebrew and post-biblical Hebrew ɔeden

"base" (cf. M. Jastrow, A Dictionary of the Targumim..., New York, 1950, p. 17 A), and in northwestern Semitics as ʔdn "lord, master" (cf. Ch.-F. Jean - J. Hoftijzer, Dictionnaire des inscriptions sémitiques de l'ouest, Leiden, 1965, p. 5). The exact meaning of the root remains unknown. For ns, cf. Ar nāsa (o) "to go to and fro."

rbbns, see above, pp. 182-183. For bns, cf. the verb in Saf "to escape from danger" (cf. JaSN, p. 159 B). The name may be translated "lord of escape."

(7) The Ḥaqr element -sy is found in five names: wrwbsy, cf. JaPRER, p. 49;

cbdsy in Ja 990/2;

cdrsy, cf. JaPRER, l.c.;

šrpsy in CaTh 60 b and
JaPRER, p. 45; and

twbsy in Ja 948/1-2.

The element -sy of šfsy (see below) as a possible apocopate form of the divine name syn was suggested by A.F.L. Beeston to J. Ryckmans (p. 498) and immediately endorsed by the latter (p. 499).

First of all, the simplistic method of those two authors is once more denounced here. According to JaPRER, pp. 45 and 49, Ḥaqr onomastics contain the five following endings: -s, cf. qšms;

-sy, cf. wrwbsy, cdrsy, šrpsy (see above);

-sym, cf. wrwbsym, nwbSYM;

-syn, cf. wrw-syn; and

-sm, cf. mrcsm, blhsm.

It is typical of both A.F.L. Beeston's and J. Ryckmans' method to gratuitously select one element of the problem and doom all the others into oblivion. Why should -sy be the apocopate form of the divine name syn rather than of -sym?

Why could -sm not be the defective writing of -sym?

Taking the Min and especially the Qat personal pronouns as a basis for research, it becomes evident that Ḥaqr onomastics contain some valuable information making it possible to fill several gaps in our knowledge of the Ḥaqr pronouns of the third person. The whole material known so far may be presented in the following schema:

Masculine		Feminine
Singular:	<u>-s</u> and <u>-t</u> <u>-sww</u>	[<u>-s</u> (also in Mehri)] and <u>-š</u> / <u>-t</u> . <u>-sy</u> (instead of <u>-syw</u> as in Qat).
Plural:	<u>-sm</u> <u>-sym</u>	[<u>-sm</u> as in Qat, Min and Mehri <u>-sen</u>] <u>-syn</u> (as in Mehri <u>sēn</u> and <u>sīn</u>).

(a) The pronouns. ((1)) The singular masculine -t.

In M. Höfner's Altsüdarabische Grammatik (Leipzig, 1943), the presentation of

the Ḥaḍr personal pronouns is incomplete and is not even given one column in the table of the personal pronouns on p. 31; the masculine pronouns are -s and -sw, as in Min; and the form -t instead of -s is listed without any remark as to its gender; and the feminine form -š is not mentioned.

-t of bnt is missing in BeDGSa (pp. 45-46 in 37:6); this is a deliberate omission because the text RES 2640 is referred to thrice in BeDGSa, viz. 1.1 on p. 46, 1.c.; and 1. 2 on p. 56 in 47:5 and p. 57 in 49:1. The omission is probably the result of the author's wish to establish a parallel between Ḥaḍr and Šḥauri; in a similar manner (see above, p. 177), J. Ryckmans misunderstood twb because of some Semitic names.

BayUP at least did not shovel bnt under the rug. The author does not include -t in his schema of p. 89 because, according to him, it is "probably the result of an error" (p. 91). The hypothesis of an error must be proven and the wish to find a parallel with the Šḥauri language is not a justification.

((2)) The singular feminine -sy.

This personal pronoun was identified by G. Ryckmans (cf. Syria, 30 [1954], p. 295, note 1) in šfsy (see below) with reference to "en Mehri le même pronom si (M. BITTNER, Studien ... Mehri, III, p. 7)." It would have been more appropriate to refer to Mehri sē and sī (cf. M. Bittner, l.c., pp. 7 and 8).

((3)) The masculine and feminine singular.

According to my schema, Ḥaḍr would have known two double features, viz. not only -s either in defective or plain writing, but also -s and -š or -t for the feminine.

((4)) The plural.

The two forms -sym and -syn with the long vowel represented by -y-, because those pronouns are in the oblique case, are the plain writing of -sm and -sn which is not yet attested. For Mehri sēn and sīn, cf. M. Bittner, l.c., p. 8.

(b) The names.

((1)) blhsm of JaPRER, p. 45.

The root blh is attested, e.g. in the names yblh (RES 4646/11) and yblh (RES 2726/5-6) and as a verb "to be tired" in Tham Hu 198 (cf. JAMAR, V, p. 133 A). The name blhsm may be translated "their fatigue."

((2)) wrwbsy.

J. Ryckmans states that the name is "à comparer peut-être à Wrw (en supposant que le verbe de base pourrait aussi se construire avec une préposition, comme dans le cas de šrh à côté de šrh)" (p. 499).

The preceding reasoning is incorrect: srh of srh is a substantive (see above, p. 181; for šrh, see below), and the name means "explanation of 11." J. Ryckmans' interpretation of wrw would also include an unnecessary dissection of the name (see above, pp. 179-180). As indicated by JaPRER (p. 49), wrw is a qtw form; cf. Ar wariba, 3rd form "to strive to outwit someone." wrwbsy may be translated "her outwitting."

((3)) wrwbsym of JaPRER, p. 49, may be translated

"their outwitting."

((4)) The root wrc of wrcsyn of l.c. is also found

in the theophoric name wrcct in Min JsaL 346 a/2 (cf. JaMIL, p. 53); the name may be translated "their [feminine] timidity."

((5)) mrcsm of JaPRER, p. 49, may be translated "their lord."

((6)) The root nwb of nwbSyn of l.c. is also attested, e.g. in mrbwm of Ja 629/30; for nwb, cf. JaSIMB, p. 35 A. The name may be translated "their replacement."

((7)) cbdsy.

Another example of J. Ryckmans' dishonest method is his remark on the name. Dealing with cbdsy, he writes "d'après sa copie. Beeston et le RES avaient corrigé en cbds(y)[n] le text cbdst de la copie de Philby" (p. 499, note 28; the underlining of the French words is mine). In my publication of the text (cf. The al-Uqlah Texts, Washington, 1967), the inscription Ja 990 is reproduced in two different photographs (viz. pl. 2 B and C) and not even once in a tracing. J. Ryckmans' intention was to suggest the reader to believe not only that there were only two copies and that they were of equal importance and value. Of course, J. Ryckmans could hardly admit that H.St.J.B. Philby's copies of texts are mere scribblings (cf., e.g. JaMAR, I, p. 40, note 154) and that my tracings are carefully done. - The name cbdsy means "her servant."

((8)) cdrsy.

For the first element, see above, p. 145. The name may be translated "her young woman" or "her settler" depending on the gender of the name.

((9)) qsm of JaPRER, pp. 48 and 49, may be translated "his part."

((10)) šrpsy (see above, p. 188) may be translated "her explanation."

((11)) twbsy: for the first element, see above, p. 177; the name may be translated "her favor."

(8) The last two names šfnq of Sab NaNAG 18/1 and šfsy of Ḥaqr Ja 402/1 deserve a special mention.

The š- preformative which I have suggested recognizing in šfsy (cf. Orientalia, 22 [1953], p. 161 and, e.g. JRAS, 1968, p. 12) is certain in both šrpb of Sab Ja 2108/2 and šsgm of Sab CIH 202/2. The same preformative is certainly possible in the two names listed above because of the names fnqm in the Qat graffiti from the country of Mukérās and fsy of Qat TC 1228 B. Furthermore, the formation of the name šrpb may also be applied to the well-known šrpbol (e.g. Ja 489 c) as well as šrp (e.g. RES 4747) is identified with the first element, e.g. of šrpbol (e.g. Ja 555/1). Cf. already JaMAR, VII, p. 199.

(a) For šfnq, cf. Ar ṣafnaqa "to enjoy a life of ease and plenty;" the name may be translated "the enjoying of a pleasant life."

(b) For fsy of šfsy, cf. the commentary on TC 1228 in JaNPtQ, p. 50. Two more

remarks are needed on the name. ((1)) As pointed out above (p. 188), G. Ryckmans identified -sy as the feminine singular personal pronoun. Such a pronoun does not make the noun feminine, but it does for G. Ryckmans who speaks of "deux femmes" as the authors of the text.

((2)) J. Ryckmans' despicable method is beautifully illustrated in his handling of the šfsy case on pp. 498-499, note 27. His reference to A.F.L. Beeston's paper in Orientalia, 22 [1953], pp. 416-417 is not followed by the summary of the author's interpretation of the name. Incidentally, in the title of A.F.L. Beeston's paper, correct "4022" to "402." His reference to G. Ryckmans' etymology (see immediately above) is followed by the mention of only half of the author's opinion. His reference to JaSMB (p. 46) and G.L. Harding's index is followed by the mention of the full contents of the note.

A.F.L. Beeston suggested relating the name šfsy to "the root šfs with an informative -y" and ultimately connected the name to "Ugaritic špš." This theory, although unmaintainable (cf. my answer in Orientalia, 23 [1954], p. 252), was picked up and endorsed by an outsider to SA research (cf. P. Nøber, in Orientalia, 36 [1955], p. 178*, n° 3095).

G. Ryckmans' etymology contains two parts, but J. Ryckmans voluntarily dooms the second part into oblivion because it did not fit into his theory.

On the basis of the etymology of fsy, the name šfsy may be translated "the causing of a noiseless wind."

(c) The Sab third personal pronouns.

The six forms of the Sab third personal pronouns -h, -hw, -hy, -hm, -hww and -hn are also attested in Sab onomastics. For the -hy and -hn feminine forms which are rarely found, cf.

qtlhy in Ḥaḡr ḡrbhy in JaFRER, p. 45.

qtlhn in Ḥaḡr ḡrbhn of RES 3512 B/2 (for this text, cf. JAMAR, II, pp. 39 A, 42 B and 63-64);

in Ḥas lḡyhn of Ja 1044/1-2; and

in Sab nwrhn of Ga 20/7-8 (cf. JAMAR, I, pp. 56-57).

C - Conclusion.

The conclusions to be drawn from the preceding remarks may be presented as follows.

The so-called apocopate forms of divine names and appellations suggested by J. Ryckmans are not based on the SA material; they normally involve unnecessary dissections of the names. These names are easily explained without fabricating new divine names or appellations, an initiative which no author is at liberty to take, by the numerous and various derivations already attested to which J. Ryckmans never refers even once. The systematic study of all SA names is long and tedious, and J. Ryckmans never did it according to his implicate testimony of p. 499. Obviously enough, it is much easier for an author to let his imagination run wild than to apply himself to a long and tedious work so as to accurately know the various aspects of the

subject.

Unless and until the SA material offers facts which cannot but be understood as involving a form of a divine name or appellation different from that or those attested so far, the so-called apocopate forms suggested by J. Ryckmans are rejected for what they are, viz. gross mishandling of the SA material as it is presently known.

Unless and until every single one of a l l preceding criticisms and remarks is properly answered, I shall not discuss the matter any further with the possible exception the "remarques verbales" referred by J. Ryckmans (see above, p. 174).

Abbreviations.

A: E. Glaser collection of squeezes. - AHA: Abdulqawī H. al-Ḥumayqānī. - AP: Aden Protectorate.

BANPE: G.M. Bauer, "Nekotorye problemye eponimate v drevney yuzhnoi Aravii," in Vestnik drevney istorii, 2 (1967), pp. 124-146. - BayUP: G.M. Bauer, Yezik uzhnoaraviskoe pismennosti, Moscow, 1966. - BeDGA: A.F.L. Beeston, A Descriptive Grammar of Epigraphic South Arabian, London, 1962. - BeSI: A.F.L. Beeston, Sabaeen Inscriptions, Oxford, 1937. - BM: British Museum. - Bo: G.J. Botterweck.

CIH: Corpus inscriptionum semiticarum. Pars quarta: Inscriptiones himyariticas et sabaeas continens, 3 vol., Paris, 1889-1930; Plates: 3 vol.; 1889-1932. - CIS: L.c. Pars quinta: Inscriptiones saracenicas continens, Paris, 1950; Plates, 1951.

DJE: Deutsche Yemen Expedition. - Eut: J. Euting. - FaAJY: A. Fakhry, An Archaeological Journey to Yemen (March-May, 1947), Cairo, I (1952) and III (1951).

Ga: G. Garbini. - Gl: E. Glaser. - GrGST: A. Grohmann, Göttersymbole und Symboltiere auf süd-arabischen Denkmälern, Vienna, 1914. - GrKFG: K. Grebenz, "Die kleinen Fragmente aus Glasers Tagebuch XI (Mārib)," in WZKM, 42 (1935), pp. 67-92. - GrR: P.A. Gryaznevitch, Riyyām.

Hal: J. Halévy. - HC: Harlan Clark. - HöBCR: M. Höfner, Bearbeitung der von Carl Rathjens in Sabaeica I in Abbildungen veröffentlichten altsüd-arabischen Inschriften, sowie einiger sonstiger von ihm gesammelter Inschriftensteine, Hamburg, 1966. - HöDSP: Sab texts published by M. Höfner, in WZKM, 51 (1948), pp. 38-42. - HöIOT: M. Höfner, "Die Inschriften aus Glasers Tagebuch XI (Mārib)," in WZKM, 45 (1938), pp. 7-37. - HöISH: M. Höfner, Inschriften aus Sirwāh, Hawlān (I. Teil), Vienna, 1973. - HöQWI: a qat text published by M. Höfner in Le Muséon, 74 (1961), pp. 453-459. - HöVRA: M. Höfner, "Die vorislamische Religionen Arabiens," in Religionen der Menschheit, 10, 2, Stuttgart, 1970, pp. 233-402. - Hu: Ch. Huber.

Ḥaḍr: Ḥaḍrami.

Ja: A. Jamme. - JaAGM: A. Jamme, "Aperçu général des inscriptions copiées à Māreb (Yémen)," in Académie Royale de Belgique, Bulletin de la Classe des Lettres et des Sciences Morales et Politiques, 5^e série, 38 (1952), pp. 289-306. - JaJAM: A. Jamme, "Inscriptions des alentours de Māreb (Yémen)," in Cahiers de Byrsa, 5 (1955), pp. 265-281. - JaL: A. Jamme, Lih. - JaJOS: A. Jamme, Les listes onomastiques sabéennes de(?) Sirwāh en Ḥaḥab, Washington, 1966. - JaMAR: A. Jamme, Miscellanees d'ancien arabe, Washington, I - VII, 1971-1974. - JaMIT: A. Jamme, Minæan Inscriptions Published as Lihyanite, Washington, 1968. - JaNPQ: A. Jamme, Notes on the Published Inscribed Objects Excavated at Heid bin Aqil in 1950-1951, Washington, 1965. - JaP: A. Jamme, "Le panthéon sud-arabe préislamique d'après les sources épigraphiques," in Le Muséon, 60 (1947), pp. 57-147. - JaPRER: A. Jamme, "Preliminary Report on Epigraphic Research in Northwestern Wādī Ḥaḍramawt and at al-Ḥabar," in BASOR, n° 172, December, 1963, pp. 41-54. - JaPSAP: A. Jamme, La paléographie sud-arabe de J. Pirenne, Washington, 1957. - JaS: A. Jamme, Saf. - JaSIMB: A. Jamme, Sabaeen Inscriptions from

Mahram Bilqis (Mārib), Baltimore, 1962. - JASN: A. Jamme, Safaitic Notes, Washington, 1970. - JASOL: A. Jamme, "The Sabaeen Onomastic Lists from (?) Širwāḥ in ʿArḥab (Second Half)," in RSQ, 42 (1967), pp. 361-406 - JsaL: A. Jaussen - M.R. Savignac, Lih.

LaGD: de Landberg, Glossaire datinois, Leide, I - III, 1920-1942. - LaH: de Landberg, Ḥadramūt, Leide, 1901. - Lih: Lihyanite. - LP: Saf texts published in E. Littmann, Safaitic Inscriptions, Leyden, 1943. - Lu: A.G. Lundin. - LuDSE: A.G. Lundin, "Dopolnenie k spisku sabeiskih eponimov," in Vestnik drevney istorii, 3 (1966), pp. 82-91. - LuELS: A.G. Lundin, Die Eponymenliste von Saba (Aus dem Stamme Ḥalīl), Vienna, 1965. - LuGMSE: A.G. Lundin, Gosudarstvo mukarribov Sabao (Sabeiskii eponimat), Leningrad, 1968.

MaM: Mārib, Mountains. - MaN: Mārib, an-nāṣerah. - MaV: Mārib, Village. - Min: Minaean. - Mi: W.W. Müller.

N: New texts from J. Balaq Janūb. - NA: North-Arabian. - NaNAG: Sab texts published by H.Y. Nāmi, in Majallat kulliyat al-ādāb (Cairo), 9 (1947), pp. 1-13, and 16 (1954), pp. 21-43. - NESE: Neue Ephemeris für semitische Epigraphik, Wiesbaden, I (1972) and II (1974).

Ox: W.G. Oxtoby.

PiPISA: J. Pirenne, Paléographie des inscriptions sud-arabes, I, Brussels, 1956. - PSAS: Proceedings of the Seminar for Arabian Studies, London, 1 - 4, 1971-1974.

Qat: Qatabanian. - RaBY: W. Radt, "Bericht über eine Forschungsreise in die arabische Republik Jemen," in Archäologischer Anzeiger, 1971, pp. 254-293. - RES: Répertoire d'épigraphie sémitique, vol. V-VIII, Paris, 1928-1968. - RhGO: N. Rhodokanakis, Der Grundsatz der Öffentlichkeit in den süd-arabischen Urkunden, Vienna, 1915. - RhSLG: N. Rhodokanakis, Studien zur Lexikographie und Grammatik des Alt-südarabischen, I - III, Vienna, 1915-1931. - RyET: G. Ryckmans, Epigraphical Texts, Cairo, 1952.

Sa: Sab texts published in HÖBCR. - SA: South-Arabian. - Sab: Sabaeen. - Saf: Safaitic. - ScSIVF: Br. Schaffer, Sabäische Inschriften aus verschiedenen Fundorten, Vienna, I (1972) and II (1975). - Sharaf: Sab texts published in A.H. Sharafaddin, Yemen "Arabia Felix", Taiz, 1961. - SharafT: photographs of Sab texts and Sab inscriptions published in A.H. Sharafaddin, Tārīḥ al-Yaman at-taqāfi, Cairo, 1967, respectively, II and III.

TaAM: Min texts published in M. Tawfiq, Les monuments de Ma'in (Yemen), Cairo, 1951. - TC: Timnac Cemetery. - TsKF: H. Tschinkowitz, Kleine Fragmente (I. Teil), Vienna, 1969. - TTI: Timnac, Temple I.

VaBe: G.W. Van Beek.

Wi: F.V. Winnett. - WiUIK: H. von Wissmann, Über den Inschriftkomplex einer Felswand bei einem cAttar-Tempel im Umkreis von Marib, Vienna, 1975. - WiZAG: H. von Wissmann, Zur Archäologie und antiken Geographie von Südarabien, Istanbul, 1968. - WiZGL: H. von Wissmann, Zur Geschichte und Landeskunde von Alt-Südarabien, Vienna, 1964.

YARNA: The Yemen Arab Republic and Neighbouring Areas 1:250,000, London, 1974, 8 sheets. - YM: Yemen Museum.

Concordance and list
of the texts studied.

- A 434 b: Fakhry (7).
A 671: Ja 2871, right part.
A 672: Ja 2872.
A 687: Gl 1679+1773 a.
A 768/3, p. 43.
A 775, p. 76.
A 776, p. 75.
AHA 1: Ja 2850.
AP 104, p. 167.
Bellerby-Habban 2 m, p. 114.
BM 103063/7, pp. 79 fol.
CIH 29, p. 8.
CIH 36: Gl 911, p. 85.
CIH 67/8, p. 121.
CIH 73/5-9, pp. 130 fol.
CIH 97: Sa 8, p. 123.
CIH 103, p. 120.
CIH 104, pp. 120 fol.
CIH 105, pp. 121 fol.
CIH 140, pp. 29, 172 fol.
CIH 189: DJE 9, p. 183.
CIH 202/2, p. 189.
CIH 338/5, 6, p. 41.
CIH 343: Ist 7484, pp. 135 fol.
CIH 366 a: Fakhry (1) + (7), pp. 62 fol., 70 fol.
CIH 366 b: Fakhry (2), pp. 67, 70 fol.
CIH 366 c: Fakhry (3) + (11) + . + (8) + (6) + 18 + (12) + .. pp. 67 fol., 70 fol.
CIH 366 d: Fakhry 23 + . + 26 + . + Gl 1677 + . + Geukens A + . + Gl 1646 + . + Fakhry 20 + .. pp. 69 fol. 70 fol.
CIH 366 bis a: . + Fakhry 17 + 36 + . + Geukens C + . + Geukens B + . + Fakhry 19 + .. pp. 68 fol. , 71 fol.
CIH 366 bis b: Gl 1647 + .. pp. 70 fol.
CIH 367, cf. Lu 16.
CIH 376, pp. 82 fol.
CIH 384, cf. CIH 384 bis.
- CIH 384 bis: . + CIH 384 + . + RES 2653 + 2657 + .. pp. 14 fol.
CIH 389/2, p. 186.
CIH 437: Fakhry (49), pp. 15 fol.
CIH 439/2, pp. 73 fol.
CIH 457/4, p. 164.
CIH 540 (cf. MaM 5 and 7), p. 17.
CIH 568/1, pp. 184 fol.
CIH 631: RES 2722.
CIH 658/1-3, pp. 112 fol.
CIH 663: Sa 9, p. 123.
CIH 679: Ist 7488, p. 121.
CIH 869: RES 2653.
CIH 967: Ja 2848 ax.
CIH 968 A-C: RES 3099 A-C.
Diaz 1/1-4, p. 96.
DJE 9: CIH 189.
DJE 13: Lu 23.
DJE 17, pp. 27, 40.
Drewes 36/2, p. 81.
Fakhry (1): Fresnel 9: Hal 50: Gl 901, cf. CIH 366 a.
Fakhry (2): Gl 902, cf. CIH 366 b.
Fakhry (3): Fresnel 10: Gl 903, cf. CIH 366 c.
Fakhry (6): Fresnel 7: Hal 58: Gl 908, cf. CIH 366 c.
Fakhry (7): Hal 54: A 434 b, cf. CIH 366 a.
Fakhry 7: RES 3943, right half.
Fakhry (8): Gl 905, cf. CIH 366 c.
Fakhry (11), cf. CIH 366 c.
Fakhry (12): Fresnel 5: Hal 59: Gl 923: 898: 906, cf. CIH 366 c.
Fakhry 17: Fresnel 4: Gl 907, cf. CIH 366 bis a.
Fakhry 18, cf. CIH 366 c.
Fakhry 19, cf. CIH 366 bis a.
Fakhry 20, cf. CIH 366 d.
Fakhry 22, p. 79.
Fakhry 23: Hal 56, cf. CIH 366 d.
Fakhry 26, cf. CIH 366 d.

- Fakhry 36: Hal 60: Gl 909, cf. CIH
 366 bis a.
 Fakhry (43): RES 2651 bis.
 Fakhry (44): RES 2651.
 Fakhry (45): RES 2655.
 Fakhry (46): RES 2650.
 Fakhry (47): RES 2653.
 Fakhry (48): RES 4416/2.
 Fakhry (49): CIH 437.
 Fakhry 61: MaV 18, pp. 2 fol.
 Fakhry 74: MaN 7 + 11; 1.3-6: Sharaft
 36, pp. 4 fol.
 Fakhry 75: MaN 21, p. 6.
 Fakhry 80-85 (cf. MaN 15-18), pp. 5
 fol.
 Fakhry 87, pp. 182 fol.
 Fakhry 112-115 (cf. MaN 6, 9, 10, 12),
 pp. 7 fol.
 Fakhry 118: MaN 8, p. 9.
 Fakhry 128: Ja 2869.
 Fakhry 130: RES 4982.
 Fresnel 4: Fakhry 17.
 Fresnel 5: Fakhry (12).
 Fresnel 7: Fakhry (6).
 Fresnel 9: Fakhry (1).
 Fresnel 10: Fakhry (3).
 Fresnel 12: RES 2650 bis.
 Fresnel 13: RES 2650.
 Ga 3/4-5, pp. 139 fol.
 Ga 21, p. 144.
 Ga 66: YM 547, p. 143.
 Ga 67, pp. 12, 143 fol.
 Ga 69, pp. 144 fol.
 Ga 70, p. 146.
 Ga 71, p. 147.
 Ga 72, p. 147.
 Ga 73, pp. 147 fol.
 Ga 75, p. 149.
 Ga 76, p. 149.
 Ga 80, p. 149.
 Ga 81, p. 149.
 Ga 82, p. 149.
 Ga 83, p. 149.
 Ga 84, p. 149.
 Ga 85: YM 1045, pp. 150 fol.
 Geukens A, cf. CIH 366 d.
 Geukens B, cf. CIH 366 d.
 Geukens C, cf. CIH 366 d.
 Geukens 8, p. 9.
 Gl 513: RES 2651.
 Gl 514: RES 2651 bis.
 Gl 528: RES 2657.
 Gl 533: RES 4420.
 Gl 719: RES 4807.
 Gl 720: RES 4808.
 Gl 721: RES 4809.
 Gl 722: RES 4810 B.
 Gl 723: RES 4810 A.
 Gl 726: RES 4810 C.
 Gl 898: 923.
 Gl 901: Fakhry (1).
 Gl 902: Fakhry (2).
 Gl 903: Fakhry (3).
 Gl 905: Fakhry (8).
 Gl 906: 923.
 Gl 907: Fakhry 17.
 Gl 908: Fakhry (6).
 Gl 909: Fakhry 36.
 Gl 910: 1676.
 Gl 911: CIH 36.
 Gl 912, pp. 63 fol., 77 fol.
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 N 4: Ja 2848 j.
 N 5: Ja 2848 h.
 N 6: Ja 2848 g.
 N 7: Ja 2848 k.
 N 8: Ja 2848 L.
 N 9: Ja 2848 p.
 N 10: Ja 2848 q.
 N 11: Ja 2848 r.
 N 12: Ja 2848 o.
 N 13: Ja 2848 m.
 N 14: Ja 2848 s.
 N 15: Ja 2848 t.
 N 16: Ja 2848 x/1.
 N 17: Ja 2848 ae.
 N 18: Ja 2848 ag.
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Nominal forms.

A - General list.

A: qtl: 58 cases; e.g. >b, >wm.
 D 1: >qtl: 13 cases; e.g. >hly, >hmd.
 D 7: >qtl: 12 cases; e.g. >mbdr, >mb.
 D 8: >qtl: 4 cases; e.g. >sfy, >sfny.
 D 9: >qtl: >zl, >lb.
 E 5: >qtl: >nsr, >srw.
 E 6: >qtl: 4 cases; e.g. >bly, >kyr.
 F 3: >qtl: >sb>.
 F 3 a: >qtl: >mrch.
 F 3 b: >qtl: >krw, >nmw.
 F 3 c: >qtl: 5 cases; e.g. >bbhy, >bfry.
 F 3 d: >qtl (redupl.): >kdd.
 F 3 e: >qtl: 59 cases; e.g. >mmr, >brm.
 F 3 f: >qtl: 45 cases; e.g. >tmn, >bcdn.
 F 3 h: >qtl: 9 cases; e.g. >dyt, >pywt.
 G 1 e: >qtl: >bsrn.
 G 3: >qtl: >myt.
 G 4 b: >qtl: >bfzm.
 G 28 c: >qtl: >mlqyt.
 G 29 i: >qtl: 10 cases; e.g. >mbdrn, >mhqm.
 G 29 j: >qtl: 5 cases; e.g. >mbryn, >mgtn.
 G 29 o: >qtl: >mswt.
 G 29 q: >qtl: >mgtn, >mbtn.
 G 35 a: >qtl: >ndms.
 G 37: >qtl: >mhkrb, >mhclly.
 G 43 b: >qtl: >bsmm.
 G 46 a: >qtl: >hrwm.
 G 46 c: >qtl: >wrwsy.
 G 46 d: >qtl: >wrwsym.
 G 46 h: >qtl: >wrwsyn.
 G 47 a: >qtl: >klybm, >msym, >myrm.
 G 47 e: >qtl: >lsymt.
 G 47 f: >qtl: >lwyty.
 G 47 g: >qtl: >lpyw.
 G 49 a: >qtl: >hrbhy.
 G 49 c: >qtl: 4 cases; e.g. >brhmw, >sbhmw.
 G 49 d: >qtl: >hrbm, >lpybm, >nrhm.
 G 51 d: >qtl: >cdwm.
 G 51 f: >qtl: >msym.
 G 52 a: >qtl (redupl.): >shrm.
 G 53 b: >qtl: >hgrm.
 G 54: >qtl: >hrbm.
 G 54 d: >qtl: >bcdm, >sdm.
 G 54 e: >qtl: >ldnn, >rmnn.
 G 55: >qtl: >qsm.
 G 55 a: >qtl: 5 cases; e.g. >cdsy, >cdry.
 G 55 b: >qtl: >blsm, >mrsm.
 G 55 c: >qtl: >nwbsym.
 G 56 c: >qtl: >prbm, >mhbm.
 G 56 d: >qtl: 7 cases; e.g. >bgtn, >mhbm.
 G 59: >qtl: 43 cases; e.g. >sdmm,

asdydc.
 G 59 b: qtlqtl: hnqln.
 G 59 c: qtlqtl: dhlnctt.
 G 59 d: qtlqtl: pywnly.
 G 59 g: qtlqtl: rfnthw.
 G 60: qtl: hmlm.
 G 61: qtl: abbd.
 G 73: qtlqtl: thyly.
 H 7: hqtl: hcll, hcn, hws.
 H 7 i: hqtlqtl: hrwmlk.
 H 9: yhqtl: 7 cases; e.g. yhbq, yhpm.
 H 12: yqtl: 20 cases; e.g. ygr, ym.
 H 12 bis: yqtl: ym.
 H 14: yqtl (8th form): yrth.
 H 27: nqtl: nqfr.
 I 1 a: qtlb: ydc.
 I 1 b: qtl: 11 cases; e.g. dhr, dhr.
 I 1 h bis: qtlw: hgyw, ydw/
 cydw.
 I 1 q: qtl: hwf.
 I 1 r: qtl: lhyt.

I 1 u: qtlcttr: scdcttr.
 I 1 x: qtlctt: 5 cases; e.g. hwfctt,
 hmfctt.
 I 1 ab: qtlasm: scdasm, rbsasm.
 I 1 ad: qtlw: whbw.
 I 2 a: abqtl: 7 cases; e.g. abwm,
 abmr.
 I 2 b: alqtl: 17 cases; e.g. alws,
 almr.
 I 2 e: cmqtl: 16 cases; e.g. cmwm,
 cmmr.
 I 2 j: almqtl: almqh.
 I 3: div. + div.: abcm.
 I 4 d: alqtl: alwc.
 I 4 q: cmqtl: cmwc.
 I 7: hqtl: hyc.
 I 9: yqtl: 6 cases; e.g. ybhr,
 ydr.
 I 25 d: qtlcttr: lhywcttr.
 I 32: qtl (redupl.): awsw.
 I 34: yqtl: ythw.
 I 40: b + div. name: bcttr.
 I 41: qtl: srhb.

B - Frequency of the forms.

1 case: D 9; F 3, 3 a, 3 d; G 1 e, 3, 4 b, 28 c, 29 o, 35 a, 43 b, 46 a, 46 c,
 46 d, 46 h, 47 e, 47 f, 47 g, 49 a, 50 b, 51 d, 51 f, 52 a, 53 b, 54,
 55, 55 c, 59 b, 59 c, 59 d, 59 g, 60; H 7 i, 12 bis, 14, 27; I 1 a,
 1 q, 1 r, 1 u, 1 ad, 2 j, 3, 4 d, 4 q, 7, 25 d, 32, 34, 40, 41.
 2 cases: E 5; F 3 b; G 29 q, 37, 54 d, 54 e, 55 b, 56 c, 73; I 1 h bis, ab.
 3 cases: G 47 a, 49 d; H 7.
 4 cases: D 8; E 6; G 49 c.
 5 cases: F 3 c; G 29 j, 55 a; I 1 x.
 6 cases: I 2 a, 9.
 7 cases: G 56 d; H 9.
 9 cases: F 3 h.
 10 cases: G 29 i.
 11 cases: I 1 b.
 12 cases: D 7.

13 cases: D 1.
 16 cases: I 2 e.
 17 cases: I 2 b.
 20 cases: H 12.
 43 cases: G 59.
 45 cases: F 3 f.
 58 cases: A.
 59 cases: F 3 e.

C - Divine names and appellations.

ab: I 1 a, 2 a, 3.
 awm: I 1 ad.
 al: I 1 b, 2 b, 4 d, 7, 9, 32, 34.
 alm: I 2 j.
 wdm: I 1 h bis.

cm: I 1 q, 2 e, 3, 4 q.
 ct: I 1 r.
 ct: I 1 x.
 cttr: I 1 u, 25 d, 40.
 asm: I 1 ab.

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| CIH 104, pl. 18. | Ja 2841, pl. 2. | Ja 2862, pl. 21. |
| CIH 105, pl. 18. | Ja 2842, pl. 3. | Ja 2863, pl. 21. |
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- 2
- 2b (form A; pers.n.) Ja 2863/1-2.
(pers.s.) pl.: "h in "hw: Ja 2855/5; constr. dual: "y in "hww: CIH 29/2.
- 2b2bd (form G 61; pr.n.) Drewes 36/2.
- 2b2bm (form I 2 a; pers.n.) Ja 2848 ac/2.
- 2b2mr (form I 2 a; pers.n.) Ja 2848 1/1, q, ab, af/1, 2, ap/2.
- 2b2ns (form I 2 a; pers.n.) Graf 6/1.
- 2bhy (form F 3 c; pr.n.) b": YM 1064/6.
- 2bydc (form I 2 a; pers.n.) Ja 2848 1/1.
- 2bkrb (form I 2 a; pers.n.) Ja (2839/7, 8); 2848 ak, ar/1, 2855/1, 6, 9-10.
- 2b2ly (form I 2 a; pers.n.): CIH 376/5, 8, 10.
- 2bl (s.) Ja 2856/2.
- 2bcm (form I 3; pers.n.) Ja 2863/4.
- 2bs2 (form F 3; pers.n.) Ja 2845.
- 2bsrn (form G 1 e; pr.n.) d": Ga 69/3.
- 2gl (pr.n.): Ja 2868/1.
- 2d (adj.) b": Ja 2855/7.
- 2dm (pers.n.) Ja 2871/2; in "hw: Ja [2839/21]; 2851/4; pl.: 2dynt in "hww: (Diaz 1/2-3); Ja 2856/2.
- 2d (s.) CIH 366 [c], (d); Ja 2848 an/4.
- 2dn (pers.s.) "hw: Ja 2867/8; pl.: 2": Ja 2867/8.
(s.) Iryani 13/8; pl.: 2": Ja 2851/5.
- 2hwm (indef.pron.) CIH 376/14-15; Ja 2855/10.
- 2w (conj.) f": Ga 66/3.
- 2wms2l (form I 32; pers.n.) Ja 2860 a.
- 2wy (v.) cf. 5th form 2ow.
- 2wn (form A; pr.n.) Ja 2839/4, 13, 23.
- 2hd (number) Fakhry 74/1.
- 2hlk (form D 1; pr.n.) Ga 3/5.
- 2hmd (form D 1; 2nd pers.n.) CIH 105/1.
- 2hgr (pl.pers.s.) Iryani 13/9, 11, 12; Ja 629/33, 665/23.
- 2h (pers.s.) "y in "hw: Ja 2869/1; pl.: "y in "hw: Fakhry 112-115; Ja 2867/8.
- 2htr (form D 1; 2nd pers.n.) (Fakhry 80-85 A).
- 2hdm (form D 1; pers.n.) Ja 2834/7.
- 2hr (v.) 2nd form; imperf.: y" in 1"n: Ga 66/3-4.
- 2glm (form D 1; 2nd pers.n.) CIH 104/1.
- 2ymon (form H 12 bis; 2nd pers.n.) Ga 3/5.
- 2ys (pers.s.) Ist 7630/1.
- 2yfc (form D 1; 2nd pers.n.) (Ga 71/2); J. Macsâl 6/4.
- 2kl (s.) Ja 2848 y/10.

- ol (deity) Graf 6/2.
 (neg.) Ja [2854/2], 2856/3,4; RĖS
 4176/6; kd": Ga 3/5.
 (pers.s.) d": CIH 366 c, [d], 366
 bis a; "hmw": Ja 2867/7.
- olows (form I 2 b;pers.n.) RĖS 4811 +
 4808.
- olowr (form I 2 b;pers.n.) Ja 2848
 n/5, w/1, ah/1.
- olbrz (form I 2 b;pers.n.) RĖS 4809.
- olht (pl.rel.) Ga (9/2-3), 73/3.
- olw (pl.rel.) RĖS 4416/2.
- olwzo (form I 2 b;pers.n.) (Ja 2871
 /1).
- oly (pl.rel.) l": Ja 2855/2.
- olywc (form I 4 d;pers.n.) Ja 2865
 b/1.
- olkbr (form I 2 b;pers.n.) Ja 2848
 z/3, ad/1.
- olkrb (form I 2 b;pers.n.) Ja 2848
 o, s, v/1, y/4, 7, ae/2.
- olm (s.) "hw": Lu 16 + CIH 367/2.
 (v.) Ga 85/3.
- olmqh (form I 2 j;deity) CIH 366 c,
 (d), 366 bis a, 376/8, 384
 bis; Fakhry 61/3; Ga 66/1; Ja
 2839/5, 11, 13, 20, (23),
 [2840/2], [2841/2], 2850, 2851
 /2, 7, 2852/2-3, 2870/3-4; RĖS
 4811 + 4808; YM 1064/5-6; b":
 YM 1064/6-7; l": CIH 376/10-11,
 11-12; "thwn": (Ja 2839/3-4).
- olnbt (form I 2 B;pers.n.) (Ga 76/1).
- olsdm (form I 2 b;pers.n.) Ja 2848 m.
- olsmc (form I 2 b;pers.n.) Ja 2848 z/2.
- olsqm (form I 2 b;pers.n.) Ja 2859/1.
- olcz (form I 2 b;pers.n.) Iryani 13/8;
 J. Macsāl 5/4-5, 5; RĖS 3099 B.
- olf (number) CIH 376/4, 14.
- olsdq (form I 2 b;pers.n.) Ja 2842 c,
 f; 2850.
- olsnc (form I 2 b;pers.n.) Ja 2865
 c/1.
- olqwm (form I 2 b;pers.n.) Ja 2848
 aL/1, 3, 2849 b/1, 3.
- olrf (pers.n.) Ja 2830/1.
- olrm (form I 2 b;pers.n.) Ja 2848
 y/3,4, 12.
- olskr (form I 2 b;pers.n.) Ja 2860
 ao.
- olšrh (form I 2 b;pers.n.) Ga 70
 B/1; Ja 2839/19, 2852/1.
- olt (feminine deity) pl.: olht: Ja
 2867/8.
 (pl.fem.demonstr.) Ja 2855/5;
 b": Ja 2855/6, 9.
- lom (pr.n.) CIH 384 bis.
- lom (2nd pers.n.) CIH 67/8.
- lorm (form F 3 e;pers.n.) Ja 2848
 x/2, 3.
- ons (pers.s.) Ga 66/2, 5; "g": (Graf
 6/3-4).
- ontt (pers.s.) RĖS 4176/7.
- os (form A; pers.n.) Ja 2860 ax.
 (pers.s.) Ja 2856/2.
- osor (form D 1;2nd pers.n.) CIH
 658/1; Ja 2861/1.
- osdwm (form G 59;pers.n.) Ja 2848
 d/2, u/1.
- osdydc (form G 59;pers.n.) Ja 2848
 z/2.
- osht (form D 1;pr.n.) Bellerby-
 Habban 2 m B/2.
- oscd (form D 1;2nd pers.n.) Fakhry
 80-85 A.
- osrc (form D 1;2nd pers.n.) [Ja
 2839/17].
- ogwm (form D 1;pers.n.) Iryani 16/2.
- oshh (form D 1;2nd pers.n.) Ist 7630
 /1.
- onqyt (s.) CIH 343/12.

rb (number) Fakhry 61/2; Ja 2855/
(2+3), 7, 9.

rbchy (number) J. Macsál 5/12.

rbcy (number) Ja 2939/6.

rbct (number) dl: (Ga 69/9).

rn (pr.n.) RES 4813/1.

rh (s.) pl.: z: Ja 2357/3.

rd (s.) CIH 376/11; hw: CIH 104/13;
b: CIH 376/7.

rdl (form D 1; 2nd pers.n.) Ja 2862/1.

tw (v.) cf. 4th form htw.

tm (v.) cf. 4th form htm.

tim (form F 3 f; pr.n.) RES 4176/7.

b

b (prepos.) (causat.) cf. dt, trh, ml,
ght.

(dative) cm: CIH 376/15-
16.

(indic. value) cf. ad.

(introd. complem. of a
verb) hw: Ja 2855/8,
15; cf. hlm, kl, plt.

ft.
(invoc.) CIH 366 c, d,
[366 bis a]; Fakhry 61/
3; Ja 2831, 2839/[23],
24, [2840/2], [2841/2],
2850, 2851/8-9, 2852/2,
3; RES 4411/2; YM 1064/
7, 8; cf. lmqh, dt/bc-

dm, dt/knym, mrz, cttr,
(local) Ja 2848 ah/4; d hw:
CIH 376/14; cf. also
rd, gnz, d, dn, hgr,
wst, hrmt, hlf, yd, mlk,
syr, cr, rzs, thmm, tkm.

(modal) Ja 2867/6, 7; cm hw:
Q1 1573/2; cf. also dn,
psk, mhly, msol, mqn,
ely, rdp.

(origin) cm in hw: CIH
CIH 104/7, 10; Ja 2839
(/12), 15.

b (prepos.) (temp.) Ja 2848 ab; d: Ja
2855/12; hw: Fakhry 74
/1; cf. also bhy, wrh,
hrf, ywn, kl, kn, mhrq,
qtw, rswt.

b (pers.n.) Ja 2861/4.
(s.) [Ja 2854/2].

bon (pers.n.) Ja 2835/2.

bd (s.) d: Q1 1573/2.

bdd (s.) l: Ja 2839/10.

bhd (v.) imperf.: y: Ja 2854/2.

bht (adj.) Ja 2856/3.

bwc (form A; 2nd pers.n.) Ja 2863/1.

bhm (form F 3 e; pers.n.) Ja 2848 as
/1, 2, 4.

bydm (form F 3 e; pers.n.) Ja 2860 r.

byn (form A; 2nd pers.n.) Ja 2838,
2853/1.

bymm (form G 43 b; pers.n.) Ja 2860 k.

byt (pers.s.) Ja 2851/3, 2855/11, 2867
/2, 2858/1; Ist 7630/1; Graf
6/1, [9/1]; hw: Ja 2867/
9, 10; pl.: z: (Ja 2839/
22); in hw: Ja 2848 y/6, 9,
12, 13, ad/3, ar/3, 6-7, ax
/3-4; in hw: Ja 2867/9.
(s.; cf. also bt) CIH 366 c, d, 366
bis a; (Fakhry 112-115); Ja
2863/2, 2868/2; hw: Fakh-
ry 74/1, 2; Ga 69/6; Ja
2869/2; dual: y in hw:
Fakhry 74/2; pl.: z: Fakhry
80-85 D.

bkl (pers.s.) hw: Diaz 1/2; Ja
2856/1-2.

bkr (pers.s.) Ja 2848 y/1, 2, 3, 4,
7, 11, 12, z/1, 2, 3,
ad/1, 2.

blpm (form G 55 b; pers.n.) JA PRER, p.
45.

blt (s.) pl.: blt: CIH 376/4, 14; Ja
2855/3, 6, 7, 9.

blyl (form E 6;pers.n.) Ja 2860 m.

bmytc (form G 3;pers.n.) Ja 2860 as.

bn (pers.n.)(introduc. a clan name)
CIH 658/1; [Fakhry 80-85 A]; GI
1642/2; Iryani 16/2; Ja 2839/7,
2855/2, 13, 2862/1, [2864/1],
2867/1; RES 4416/2.

sing.: "hw: (Ga 71/1); [Ja
2839/18]; NaNAG 15/1; "y in "hw:
CIH (104/1-2).

dual in "hw: Ja 2852/1; in
"hmy: Ja 2871/1; "y: Ja 2839/19,
Mā 1/1; in "hw: Ja 2839/(2), 21.

pl.: "w: Ja 2836, 2839/3,
2852/1; (introduc. a clan name):
(Diaz 1/1); Ja 2839/3, 2856/1,
2861/3, 2871/2, 2872; (NaNAG 15/
1-2); d": Iryani 13/8; "y in "hw:
Iryani 16/2; "y in "hw: (Ga 73/1),
Iryani 16/2, (Ja 2869/1); (in-
troduc. a clan name): Fakhry 80-
85 A, D, 112-115; Ist 7630/1; Ja
2839/21, 2851/4, 2871/2, 5; 1":
Ja 2867/2.

(prepos.)(advers.) CIH 376/13; Ja
2855/9, 2870/4.

(local) " - ": Ja 2834/
6-7.

(origin) Fakhry 80-85(?);
Ist 7630/1; Ja [2839/21-23],
2854/1, 2855/11, 14, 2867/10,
(2868/2); RES 4176/7; " - cdy:Ja
(2839/6-8).

(relation) Ja 2848 y/5,8,
12, 13, ar/3, 6, ax/3.

(remov.) CIH 104/14; Ja
2851/6, 2855/5; NaNAG 15/4.

jbn (name?) Ja 2830/2.

bnw (form A;pers.n.) Ja 2847.

bny (v.) CIH 366 bis a; Lu 16 + CIH
367/1.

bnt (pers.s.) Graf 6/1; Ja 2858/1;
constr.dual: "y: Graf 6/2.

bcd (conj.) Ja 2856/4.

bcl (pers.s.) CIH (104/3), [105/1],
(384 bis); Ga 69/7; Ja 2839/4, 13,
23, 2871/4; RaBY 2/2; pl.: "u":

Iryani 13/8; Ja 2867/2, 9.

bclm (form F 3 e;div.epith.) Diaz 1/3.

bcttr (form I 40;pers.n.) Ja 2848 ab,
ak, aL/1, 2-3, ar/2, 2849 b/2.

bftm (form G 4 b;pr.n.) d": Ga 69/4.

bqr (v.) CIH 658/3; Ja (2864/2), 2867
/2.

br (s.) Ja 2848 y/9.

brs (v.) Fakhry 61/1; Ja 2857/1, 2867
/1; Lu 15/1; pl.: "w: Ga 69/5
, Fakhry 74/1; (Ja 2871/2,
2872).

brhmw (form G 49 c;pers.n.) Ja 2848
af/1.

brw (pers.s.) Iryani 13/8, 16/2; "hw:
CIH 105/3; 1"hw: Ja 2856/4.

bryn (form F 3 f;2nd pers.n.) Ja 2861
/2, 2862/3.

brlm (form F 3 e;pers.n.) Ja 2839/(1,
5), 10, (14, 21).

brm (form F 3 e;pers.n.) YM 1064/1-2.

bt (s.; byt) "hmw: Fakhry 80-85 C.

btcn (form F 3 f;pr.n.) GI 1642/2.

E

gbz (s.) dual: "n: Fakhry 74/2.
(v.) cf. 4th form hgbo.

gblt (s.) "hw: (Fakhry 112-115).

gbm (form F 3 f;pers.n.) (Graf 9/1).

gdrn (form F 3 e;pr.n.) Fakhry 80-85
A, D.

ghln (form F 3 f;pers.n.) Ja 2860 au.

ghmm (form F 3 e;pers.n.) Bellerby-
Habban 2 m A.

gw (s.) CIH 366 c, [d], 366 bis a; Ja
Ja 2848 L/4, y/10, 14, ag/2,
ar/7, ax/4.

gwr (pers.s.) "hw: Ja 2856/3-4.

gyl (s.) Ja 2855/13.

gldn (form F 3 f;pr.n.) Ja 2871/2.

gn (s.) Ja 2867/5; b": Ja 2867/5; pl.:
: t": Ja 2867/4; in "hw: (Ja
2864/4).
(v.) CIH 366 c, d; Ja 2853/2.
gn (s.) pl.: gn": Ja 2834/6-7.
grb (s.) pl.: Fakhry 74/1; pl.: grybt:
Iryani 16/2.

d

d (pers.n.) Ja 2836.
doyt (form F 3 h; fem.pers.n.) Graf 6/1.
dbl (v.) imperf.: y" in "nhw: Ja 2856
/4.
ddr (form G 59; pers.n.) Ja 2848 p.
dhlnc (form G 59 c; fem.pers.n.)
Iryani 34/1.
dm (form A; pr.n.) Ja 2860 ax.
dms (form A; pers.n.) Ja 2860 t.
drcn (form F 3 f; pers.n.) Ja 2855/17.
dto (s.) CIH 343/13; Ja 2848 L/4, w/
2-3, y/6, 13-14, ad/2, 3, ah/
2, ar/3, 8, ax/4.

d

d (sing.masc.rel.pron.) CIH 366 c, d,
[366 bis a]; cf. also obsm, pl, b,
bd, bn, bfrm, dbn, drcn, hgr, hwnt,
hwm, hghr, zbnr, hbb, hgtm, hgr,
hlmla, bsk, bfry, hwln, hll,
hrf, kdvr, l, lkn, lbmn, lhdn,
mbryn, mdlw, mdnkn, mgtn, mltm,
mdrcn, mhrb, mrbhm, mstyn, nzptn,
nhlm, nsf, sbzn, shr, cdr, cmm,
frdm, grr, gny, res, rydn, rfdn,
scm, sbcn, shrcly, src, tbtm, tmnwt;
dy: Ja 2870/4; u (date) Ga 72/4;
cf. also prbct, tmnwt, tmny.

d (?) Fakhry 80-85 B.

dbh (s.) Ga 66/3.
(v.) [CIH 366 bis a]; imperf.: y"
in "n: Ga 66/3; in l"n: Ga
66/5.

dbn (form F 3 f; pr.n.) d": (CIH 366
bis a); Ga 85/4; Ja 2848 y/5, 8,

12, 13, an/3-4, ax/3.

dhb (s.) Fakhry 74/2, 80-85 B; RES 2693
/3; hn: RES 2693/2; pl.:
Fakhry 74/2; pl.: gn in "h:
RES 3950.

dwd (s.) pl.: dwdt: CIH 376/8.

dhrc (form I 1 b; pers.n.) Ja 2848 a/2,
b/1.

dkr (adj.) pl.: gn": CIH 104/12, 105/5.

dnr (form A; pers.n.) Ja 2860 q.

dmrcly (form G 59; pers.n.) [Fakhry 22],
Ja [2840/1], 2848 n/4, ad/1, 2.

dmrshr (form G 59; pers.n.) Ja 2848 d/i.

dn (masc.demonstr.adj.) CIH 104/3, 105
/2, 343/12; Ja 2834/1, 2855/12, 14,
2867/4-5, 5; b": CIH 376/16, 338/5,
(Fakhry 2); RES 4416/2.
(masc.demonstr.pron.) [Ga 85/1]; Ja
2848 c.

drcmr (form 59; pers.n.) Ga 3/5.

drcn (form F 3 f; pr.n.) d": Ja 2855/17.

drh (form A; 2nd pers.n.) CIH 366 c, (d),
366 bis a; Ja 2828, 2848 ah/4.

drh (form I 1 b; pers.n.) CIH 376/2, 7.
pr.n.) CIH 376/3, 5-6;
Ja 2832/2.

drhn (form F 3 f; pr.n.) Ja 2848 z/3.

dt (fem.rel.pron.) Graf 6/1, [9/1]; Ja
2858/1; Lu 3/2; b": CIH 104/5;
Iryani 15/1; Ja 2839/4, [2851/
1]; cf. also l.

dt/bcdn (dt + F 3 f; div.) Ja 2850.

dt/bcdnm (dt + G 54 d; div.) b": Ja
2839/24.

dthmym (dt + form F 3 e; div.) CIH 366
c, [d]; RES (4411/2), 4813/2.

dt/hmym (div.) Ja (2840/2), 2850; b":
Ja (2839/23-24), 2851/7-8.

dt/hbhm (dt + form F 3 e; div.) Ja 2851
/8-9.

h

h (initial of a pers.n.) Ja 2860 ac, av.

-h (fem.pers.pron.) cf. dbb, wld, nfs.

-h (indicat.pl.) cf. ab, alt.

h (masc.sing.demonstr.adj.) CIH 376/15.

hwtw (v.; wtw) CIH 338/5.

hwtm (v.; wtm) Ja 2867/5.

hgbo (v.; gbo) dual: "y: CIH 376/10.

hgr (s.) Iryani 13/8; Ja 2867/5; b: Ja 2851/3; d: Ja 2871/4.

-hw (masc.pers.pron.) [Fakhry 112-115], Ja 2848 av/2; cf. also ab, adm, adn, ab, alm, b, byt, bn, brw, gblt, gwr, gnc, dbl, hbm, hftb, wld, wt, wqh, wrb, hgr, hyw, hgn, hskt, hlf, nhrt, mbsm, mscl, mcn, mro, nbl, cbd, cwg, fdy, frq, srp, qtw, qny, rswt, sms, sr, tnbt, tkm.
(fem.pers.pron.) cf. wld, cr.
(reflexive pron.) cf. hnr, fdy.

hwbs (form H 7;div.) [CIH 366 bis a]; (Ja 2839/22, 2841/2).

hwky (v.; wky) pl.: "w: Ist 7630/3).

hwnt (s.) Ja 2848 y/9; d: Ja 2848 ah/2-3.

hwfy (v.; wfy) Iryani 15/1; Ja 2839/5; "hmv: Ja 2839/11; inf.: "n: (Ja 2839/10, 13).

hwfcm (form I 1 9;pers.n.) Ja 2863/1.

hwfctt (form I 1 x;pers.n.) CIH 343/13.

hwfr (v.; wfr) YM 1064/4-5.

hwst (v.; wt) CIH [366 c, d], 366 bis a.

hwt (masc.demonstr.adj.) CIH 376/11; Fakhry 74/1.

hwtb (v.; wtb) CIH 384 bis.

hwtr (v.; wtr) inf.: Fakhry 61/2; "n: Ja 2871/2; pl.: "w: Ja 2852/1-2.

hpm (v.; pm) imperf.: y" in d"nhw: Ja 2856/4.

hhbn (v.; hbn) RES 4176/6-7.

hzhr (v.; zhr) d: CIH 376/12; dual: "y: CIH 376/14.

hzmn (s.) NaNAG 15/4-5.

hyc (v.) CIH 384 bis; cf. the form hc.

hytcl (form I 7;pers.n.) Ja 2848 n/1, 2, ad/2, am/1, an/1, ao/1-2.

hlkcmr (form G 59;pers.n.) CIH 376/1, 12; Ja 2848 aj/1, 2855/15; RES 3099 B; [1]: CIH 376/6.

hlkyfc (form G 59;pers.n.) Ja 2848 aj/1.

hmdn (form F 3 f;pers.n.) Ja 2871/2, 5.

-hmw (masc.pl.pers.pron.) cf. ab, adm, al, ard, byt, bkin, bn, bt, hwfy, hqnyt, wld, wqh, hmr, hry, kbr, l, mhfd, mlk, mndh, mro, msm, mswd, scl, cdr, qbo, rbc, sym, sms, sch.
(reflexive pronoun) cf. fdy.

[....hm]w (pers.n.) (Ja 2841/1).

hmzo (v.; mzo) Ja 2855/1; imperf.: y" in "n: Ga 66/6.

-hmw (dual pers.pron.) cf. bn, wld, cly, rswt.

hmtl (v.; mtl) Ja 2855/14.

hn (fem.demonstr.pron.) CIH 376/14. (indef.pron.) [Ja 2854/2].

-hn (fem.demonstr.pl.) cf. mzn. (fem article) cf. dbb.

hbn (pr.n.) Ja 2869/4.

hno (adj.) CIH 104/12, 105/5.

hnrf (v.; ntf) CIH 338/5.

hngln (form G 59b;pr.n.)Ja 2848 y/10.

hmr (v.; nr) "hw: (Ga 85/4).

hc (v.; hyc) CIH 366 c, [d].

hcll (form H 7;pers.n.) Ja 2857/1.

hcn (form H 7;pers.n.) Fakhry 80-85 A.

hfcl (v.; fc1) Ja 2864/2-3.

hfth (v.; fth) inf.: "n in "hw: Ja 2856/4.

hsr (v.; sr) inf: RES 4176/7.

hqbl (v.; qbl) y in "n (passive voice) CIH 376/11.

hqh (v.; qh) Ja [2864/3], 2867/2; (Lu 15/1- 2).

hqm (form A;pers.n.) Ja 2848 j/1, aa.

hqmcl (form I 1 b;pers.n.) Ja 2848 x/1, 2.

hqma (form F 3 e;pers.n.) Ja 2848 ai.

hqny (v.; qny) CIH 105/1; (Ga 70 B/1-2); Ja (2837), [2839/3, 2841/2], 2850, 2861/3, 2862/4; RES 4811 + 4808, 4809; YM 1064/2; pl.: "w: CIH 104/2; [Diaz 1/3]; fem: "t: Ja 2858/1; pl.: "w: (Iryani 27/2).

hqnyt (s.) "hmw: Ja 2851/6-7.

hqsb (v.; qsb) inf.: "n: Ga 69/5-6.

hrcyt (s.) Iryani 15/1.

hrg (v.) y in f"w (pl.) Iryani 13/8.

hrwphalk (form H 7 i;pers.n.) Ja 2848 av/1.

hrn (form F 3 f;pr.n.) Ja 2867/3,9,10.

hrted (v.; rtd) pl.: "w: Ja 2851/6.

hsbc (v.; šbc) Ja 2848 y/10,13, ab.

hsqr (v.; sqr) inf.: "n: Ja (2852/2), 2871/3.

htm (form A;pers.n.) Ja 2860 ad.

htrh (v.; trh) passive voice: Ja 2834 /1.

hthb (pers.n.) Ja 2872.

w

wl (pers.n.) Ja 2835/2.

wdd (v.) Ja 2860 L.

wddcl (form I 1 b;pers.n.) Fakhry 112-115; Ja 2839/7, 2848 r, w/1,y/1, ai, aL/2, ar/1, 2, 5.

wdm (form F 3 e; div.) Ja 2860 s.

whb (v.) CIH 376/8.

whbwm (form I 1 ad;pers.n.) Ja 2839 /3; HaNAG 15/1.

whbcl (form I 1 b;pers.n.) (CIH 658/2-3); Ja 2861/1, 2862/2, [2864/2], 2867/1.

whbm (form F 3 e;pers.n.) Ga 69/1, monogram; Ja 2852/1, 3.

whrm (form F 3 e;pers.n.) (Ja 2860 k).

wz (v.) CIH 104/8; pl.: "w: Fakhry 74/2; imperf.: yz in "n: Ja 2839 /9, (13, 14).

whky (v.) cf. 4th form hwky.

wkl (v.) cf. 10th form stwkl.

wklcl (form I 1 b;pers.n.) Ja 2848 z/1.

wld (pers.s.) pl.: in "hw: Ja 2855/10; "hw (fem.): RES 4811 + 4808; "h (fem.): Ja 2858/2; cf. also cm. pl.: z: CIH 104/11; in "hw(fem.) Lu 3/3-4.

pl.: zlwd: (CIH 105/4); in "hmw: Ja 2867/8-9; "hmw: Ga 69/2.

lwn (pers.n.) Ja 2837.

wt (s.) b"hw: Iryani 13/8.

wsy (v.) cf. 6th form twsy.

wcb (adj.) Fakhry 74/2.

wcln (form F 3 f;pr.n.) Ja 2867/5.

wfy (s.) CIH 104/11, 105/4; Ja [2839/15-16], (2851/4-5); l": CIH 105/3; Iryani 16/2. (v.) cf. 4th form hwfy.

wfr (v.) cf. inf. 2nd form tfr, 4th

form hwfr.

wst (v.) cf. 4th form hwst.

wqh (v.) Ga 66/1; "hw: CIH 104/4, 105/2; "hwu: (Diaz 1/3).

wrwbsy (form G 46 c; pers.n.) JaPRER, p. 49.

wrwbsyn (form G 46 d; pers.n.) JaPRER, p. 49.

wrwcsyn (form G 46 h; pers.n.) JaPRER, p. 49.

wrh (s.) "hw: Ga 69/9, [73/10]; b": Ga 72/4; CIH 343/12; J. Macsál 5/12.

wtf (s.) RES 4416/2.

wtr (form A; 2nd pers.n.) Fakhry 22; Ja 2853/1.

wtrcl (form I 1 b; fem. pers.n.) Ja 2848 af/3.

wtrm (form F 3 e; pr.n.) Ja 2861/1, 2862/2.

wtb (v.) cf. 4th form hwtb.

wtu (s.) Ja 2834/1, 2, 3-4.

wtq (v.) Ja 2870/2-3.

wtr (v.) cf. 4th form hwtr.

z

z (wasm) RES 5073.

zod (s.) Ja 2867/6.

zbnr (form G 59; pr.n.) d": (Fakhry 80-85 A).

alt (s.) pl.: z": Ja 2869/3.

h

h (initial of a pers.n.) Ja 2860 e.

hl (pers.n.) Fakhry 80-85 A.

hbb (form A; pr.n.) d": Diaz 1/1; Ja 2855/4, 11, 15, 2856/1.

hbt (s.) pl.: h": Ja 2848 ah/3.

hbl (s.) CIH 366 c, d, [366 bis a];

Fakhry 2; Ja 2856/3.

hbn (form F 3 f; pers.n.) RES 4420/1.

btlm (form G 59; pr.n.) (Fakhry 80-85 A).

hgn (conj.) CIH 104/4, 105/2; Diaz 1/3; Ga 66/1; "k: Ja 2856/1.

hgr (v.) passive voice: fem.: t" in "n": Lu 3/3.

hgtu (form G 56 d; pr.n.) d": Ga 73/10.

hdbm (form F 3 e; pr.n.) RES 4598 A.

hdm (form A; pers.n.) Ja 2866/1.

htrb[...] (pers.n.) Ga 73/4.

hwr (pers.s.) pl.: RES 4416/2. (v.; cf. also hr) y": Ja 2848 ar/4.

hzfrm (form F 3 e; pr.n.) Ja 2848 aj/1, 2, 3, 4, ax/1, 2851/3, 2855/13.

htn (form F 3 f; pers.n.) RES 4811 + 4808.

hzy (s.) [Ja 2839/17].

hzywdm (form I 1 h bis; pers.n.) Ja 2860 u.

hzyn (form F 3 f; pers.n.) Ga 21, 67/1.

hgr (s.) "hw: Ga 66/4. (v.) (radical htr) y": Ga 66/2; in "n": Ga 66/5. (radical hgr) RES 4176/7.

hy>lyt (s.) CIH 376/4; pl.: hy>ly: Gl 1573/2.

hyw (s.) "hw: [Ja 2839/10-11]. (v.; hyy) imperf.: yhy: Ja 2860 c/3.

hywm (form F 3 e; pers.n.) Ja 2870/1. fem. pers.n.) Ja 2871/1.

hywnly (form G 59 d; fem. pers.n.) Ja 525/3.

hywncm (form G 59; pers.n.) Ja 890 p.

hywt (form F 3 h; fem. pers. n.) RÉS 4811 + 4808.

hyv (v.; : hvw) y" in f"n: Ga 3/5.

hlm (s.) b" : Iryani 15/1; pl.: b" : [Ja 2839/5].

hlmlm (form G 60; pr. n.) d" : (Iryani 16/2).

hlf (s.) RÉS 2693/3.

hm (v.; hmm) cf. 4th form hbm.

hmd (s.) CIH 104/5; Iryani 15/1; Ja 2839/4, [2851/1].

hmya (form F 3 e; pers. n.) Gl 1721/3.

hmnsr (form G 59; fem. pers. n.) Iryani 34/4.

hmctt (form I 1 x; pers. n.) CIH 376/2, 6, 13.

hmr (s.) CIH 366 c, d, [366 bis a]. (animal) Ja 2856/2.

hmn (pers. n.) Gl 1642/2.

hmactt (form I 1 x; pers. n.) Ja 2850.

hsk (s.) d" : Ja 2873.

hfry (form F 3 c; pr. n.) d" : Ja 2850.

hgn (pers. s.) pl.: in "hw: Ja 2856/3.

hghm (form F 3 e; pers.) Ja 2860 o.

hgr (v.) Ja 2848 L/3.

hgrmwt (form G 59; pr. n.) Ga 71/3; Iryani 13/8; J. Macsál 5/5, 6.

hgrmn (form G 53 b; pr. n.) CIH 140/5.

hgd (form A; pr. n.) RaBY 2/2.

hr (form A; pr. n.) RaBY 2/2. (v.; hwr) cf. 10th form stpr.

hrbhy (form G 49 a; pers. n.) JaPRER, p. 45.

hrbhm (form G 49 d; pr. n.) RÉS 3512 B/2.

hrbtm (form G 56 c; pr. n.) Ja 2834/2-3.

hrg (v.) inf.: Ja 2867/10.

hrd (s.) Ja 2867/6.

hrwm (form G 46 a; pr. n.) Ja 2839/23.

hry (form A; pers. n.) Ja 2860 g.

hrmt (s.) CIH 384 bis, 366 c, (d); b" : RÉS 4176/7.

hsk (s.) b" : Ja 2867/6.

hskt (pers. s.) "hw: Ga 69/1.

h

h (initial of a pers. n.) Ja 2860 aw.

hbn (form A; pr. n.) Ja 2848 o. (v.) cf. 4th form hbbn.

hdl (v.) pl.: "w: Ja 2834/4.

hwd (v.) Iryani 15/1.

hwln (form F 3 f; pr. n.) CIH 658/2; Ja 2861/2-3, 2862/3-4, 2864/2, 2867/1; d" : (CIH 658/1-2); Ja 2861/3, 2862/1, 2864/1, 2867/1.

htl (s.) RÉS 4176/7.

hyl (s.) pl.: ": Ja 2867/7.

hll (form A; pr. n.) Ja 2848 d/1, y/1, 2, 3, 4, 7, 11, 12; d" : Ja 2848 a/2, b/2, d/2, e/1, 2, f, g/2, i/2, j/2, k/2, L/1, m, n/1, 2, 4, 5, p, q, r, s, t, u/1, 3, v/2, w/1, x/1, 2, 3, ab, ac/2, ae/1, 2, af/1, ah/1, ai, aj/1, 2, 3, ak, al/2, 3, am/2, an/2, ao/2-3, ap/4, aq, ar/1, 2, 5, as/1, 2, 3, 4, at, au, aw, ax/1, 2849 b/2, 3.

hlf (s.) Ja 2867/4; "hw: [Ja 2864/4]; b"hw: Iryani 13/8.

hlt (s.) Lu 3/1.

hmn (s.) pl. in m" : Ga 67/8.

hmr (pers. s.) Gl 1376/2, 4; pl.: ": Gl 1376/5. (v.) NaNAG 15/4; "hmnw: (RÉS 4416/1); l"hmnw: Ga 69/7-8; y" in "n: Ja 2851/4.

hmrt (s.) Ja 2861/5.

hry (v.) inf.: "n in "hmnw: CIH 104/14, (Ja 2851/5).

hrf (s.) Fakhry 74/1; Ja 2839/[6], 8, 2848 L/4, w/2, y/6, 13, ad/[1-2], 3, ah/2, ar/3, 8, ax/4, 2855/13; b": Fakhry 74/1; d": CIH 343/13. pl.: t": [Ga 73/10]; dbhryfn: Ga 72/4; pl.: hryft: Ja 2839/6; J. Macsäl 5/12.

hrf[?] (pr.n.) Fakhry 80-85 C.

f

fly>l (form I l b; pers.n.) Ja 2843 a.

z

zhr (s.) CIH 376/12, 15; Ja 2855/8.

(v.) cf. 4th form hzh.

zr (s.) CIH 338/5.

y

ybhpr>l (form I 9; pers.n.) Ja 2848 b/2, 2850.

ygr (form H 12; pr.n.) (Fakhry 112-115).

yd (s.) dual: y in b": Ja 2856/3.

ydwdm (form I l h bis; pers.n.) (Ja 2860 aa)?

ydc>b (form I l a; pers.n.) CIH 376/3, 7.

ydc>l (form I l b; pers.n.) CIH 366 c, d, 366 bis a, (b), (Ga 85/2); Ja (2828, 2831), 2848 ax/2, 2853/1.

ydcnbh (form G 59; pers.n.) BM 103063/7.

yhbh (form H 9; pers.n.) Ja 2842 b.

yhmd (form H 9; pers.n.) Ja 2839/18; J. Macsäl 6/3.

yhm (form H 12; pers.n.) Ja 2860 aq.

yhnm (form H 9; div.) Ja 2851/9. 2nd pers.n.) (Ga 71/1); J. Macsäl 6/2, 9, 12.

yhc>n (form H 9; pers.n.) Geukens 8/1.

yhfrc (form H 9; pers.n.) CIH 376/5, 9,

10, 16; 1": CIH 376/3.

yhqm (form H 12; pers.n.) Ja 2848 f, L/1, n/3, w/1, y/1, 2, 7, 11, ae/1, ap/1, at.

yhr>gb (form H 9; epith.) Ja 2867/7.

yhr>cs (form H 9; 2nd pers.n.) Ja 2863/5.

ywm (conj.) CIH 366 c, [d], 366 bis a, 384 bis, 338/5, 439/2; [Ga 85/3]; Ja 2848 L/2, n/2, w/2, y/5, 8, 11, 13, ad/1, 3, ah/1, an/3, ar/2, 6, ax/2, 2861/5, 2862/4; YM 1064/3-4, 4; RES 3950, 4635/4. (s.) b": RES 4176/7.

yqz (form H 12; 2nd pers.n.) Ja [2864/2], 2867/1.

yqmd (form H 12; 2nd pers.n.) (Ga 70 B/1).

yqdb (form H 12; 2nd pers.n.) Ja 2839/19.

ykwq (form H 12; 2nd pers.n.) Ja 2863/2-3.

ykm>l (form H 12; 2nd pers.n.) (Ga 73/2).

ykrb (form H 12; pr.n.) Fakhry 74/1.

ylt (form H 12; 2nd pers.n.) J. Macsäl 5/5.

ym (s.; ywm) Ja 2860 L.

ymnt (form F 3 h; pr.n.) [Ga 71/3].

ymqr (form H 12; pers.n.) Ja 2860 w.

ymt (form H 12; pers.n.) Ja 2860 n.

-yn (plain writing of the emphatic state) cf. hrf.

ynf (form H 12; 2nd pers.n.) (Ga 85/1-2); [Ja 2838, 2840/1].

ysern (form F 3 e; pers.n.) [Ga 71/1]; J. Macsäl 6/2, 9, 12, 15.

yed (form H 12; pers.n.) (Ja 2854/2).

yed>rol (form I 9; pers.n.) Ja 2848 a/1.

yfc (v.) n": CIH 376/15; y in n": Ja 2855/10-11.

yfc>m (form F 3 e; pr.n.) Ga 73/3.

yfcn (form F 3 f;pr.n.) Ja 2871/3; RES 2722.

yqdmcl (form I 9;pers.n.) Ja 2849 b/1-2, 2855/1-2.

yqmcl (form I 9;pers.n.) Ja 2848 t.

yqrcl (form I 9;pers.n.) Ja 2848 z/1.

yrha (form H 12;2nd pers.n.) Ja 2864/1, 2867/1.

yrs (form H 12;pr.n.) Fakhry 74/2.

yrth (form H 14;pers.n.) Ga 73/2?

yrtc (form H 12;2nd pers.n.) Ja 2861/2, 2862/2.

yřf (form H 12;pers.n.) Ja 2860 i.

yřqr (form H 12;pr.n.) RES 3950.

yřqcl (form I 9;pers.n.) YM 1064/1.

ythmcl (form I 34;pr.n.) Ja 2860 p 2.

ytf (form H 12;2nd pers.n.) Ga 69/1, monogram.

ytcmr (form G 59;pers.n.) Ja 2838, 2848 n/4, w/3, ad/1, 2, ax/2, 2853/1; (RES 3099 C).

yticwtr (form G 59;pers.n.) Ja 2846 a.

yticm (form F 3 e;pers.n.) Ja 2848 aj/2, 3, 4, an/1, 2855/13.

k

k (conj.) "cd: CIH 376/15; "l: CIH 105/3; cf. also cl, ben, mn.

kbb (v.) Ja 2856/3.

kbytm (form G 47 a;pr.n.) (Graf 6/1).

kbr (pers.s.) Fakhry 61/1; Ja 2848 d/1. "hmw: Ja 2848 y/1, 2, 3, 4, 7, 11, 12; pl.: "w: NaNAG 15/1; pl.: kbrw: [Ga 73/4].

kbry (form F 3 c;pers.n.) Ja 2860 ar.

kdpn (form F 3 e;pr.n.) Ja 2870/1.

kdyr (form E 6;pr.n.) d": Ja 2860 an.

kdm (form F 3 e;pr.n.) Ja 2860 a.

kwkb (form A;pr.n.) Ja 2852/2.

kwn (v.;cf. kn) CIH 343/12; (GI 1642/2); Ja 2855/12.

kl (adj.) CIH [366 c, d], 366 bis a; Fakhry 74/1, 2, 112-115; Ja [2839/22, 2848 L/4, y/6, 9, 12, 13, ar/3, 6, ax/3, 2855/8, 2856/4, 2863/3, [2864/3], 2867/3, 5, 7, 9; 2868/2; RES 4811 + 4808; b": CIH 104/6, 9; Ja 2357/3, 2839/[11], 14, 2848 ad/3.

klw (s.) pl.: "t: Fakhry 61/2.

kn (conj.) b": CIH 338/6; Ja 2855/12. (v.; kwn) y" in "n: Ga 3/5.

kem (form A;pers.n.) Ja 2860 am.

kcd (form F 3 d;pr.n.) Ja 2865 a/2, b/2.

krb (v.) cf. 5th form tkrb.

krbcl (form I 1 b;pers.n.) (Fakhry 22); Ja (2829), 2848 L/2, x/3, ad/2, aj/2, ak, ax/2; J. Mac-sal 6/4; RES 4411/2; YM 1064/7-8.

krbsmc (form G 59;pers.n.) Ja 2848 z/3.

krbshr (form G 59;pers.n.) Ja 2841/1.

krdn (form F 3 f;pers.n.) Ja 2855/16.

krmw (form F 3 b;pr.n.) Ja 2848 ab.

krf (s.) pl.: kryft: Ja 2867/3.

křp (v.) passive voice: Ga 69/8.

l

l (initial of a fam.n.) Ja 2860 b. (conj.) Ga 66/3, 6; CIH 376/11, 15, 104/7, 10, 105/4; Ja 2839/15, 2851/3, 2855/10; Lu 3/2; dt": Ja 2839/9, 11, [12-13]; cf. also chr, dbp, hmr, k, f, tfr.

(prepos.) (date) cf. d. (destin.) d"hmw: Ja 2867/10; "hmw: Fakhry 74/2-3; cf. also ply, clmqh, bdd, bn, brw.

dbb, hlk>mr, wfy,
vhfr<, mbny, mkrb,
m<n, mqnc, mr>,
ns>krb.

(introd. the compl. of a
verb), cf. cttr.
(propriety) cf. mh>om.

l>kn (form F 3 f;pr.n.) d": Ja 2848
L/1.

l>nn (form G 54 e;pr.n.) Ga 69/3.

lbrn (form F 3 e;pr.n.) d": RES 4411
/1.

lwb (form A; fem. pers.n.) Bellerby-
Habban 2 m B/1-2.

lwn (form F 3 f;pr.n.) Ja 2863/2.

lwyhy (form G 47 f;pers.n.) Ja 2848
e/1, 2, g/1, k/2.

lhy (form A;pers.n.) Ja 2848 h.

lhyww (form G 47 g;pers.n.) RES 4811
+ 4808.

lhywcttr (form I 25 d;pers.n.) (CIH
105/3-4).

lhyhm (form G 49 d;pers.n.) Ja 1044
/1-2.

lhyct (form I 1 r;pers.n.) Ja 2861/
2 ; 2862/3.

lhyctt (form I 1 x;pers.n.) Fakhry
61/1; Ja 2852/1, 3, 2855/16,
2860 aL, 2864/1, 2867/1, 8,
2871/1.

lhf (pers.n.) Ja 2835/1.

lhdn (form F 3 e;pr.n.) Ja 2847.

lzyn (form F 3 f;pers.n.) (Ist 7630
/1).

lyh (form A;pr.n.) Ja 2859/2.

[...] lyfc (pers.n.) Ga 73/1.

ln (conj.) Ja 2848 ar/4.

lsymt (form G 47 e;pers.n.) Ja 2860
ay.

lism (pers.n.) Ja 2854/1.

lsq (form A;pers.n.) Ja 2870/1-2.

lfw (form A;pr.n.) Ja 2860 j 2.

lqc (form A;pers.n.) Ja 2860 ap.

m

m (number) Ja 2855/3.

(prepos. remov.) cf. šcb, hm.

lm (pers.n.) CIH 105/1, Ja 2831.

m>lm (s.) pl.: "t: RES 4635/4-5.

m>n (number) Ja 2855/3; "hm: Ja 2855/
7, 9; pl.: m>t: [Ga 69/9, 73/10];
J. Macsál 5/12.

mbdr (form D 7;pers.n.) RaBY 2/1.

mbi (form D 7;pers.n.) Ja 2860 ai.

mbny (s.) (Ja 2864/3); l": RES 4635/4.

mbg (form D 7; pers.n.) Ja 2842 e/1.

mbrdm (form G 29 i;pr.n.) RES 3958/7.

mbryn (form G 29 j;pr.n.) d": Ga 69/5.

md (form A;pers.n.) Ja 2860 c/1.

mdlw (s.) d"t: RES 2693/2-3.

mdbht (s.) pl.: mdbh: CIH 104/3, 105/2.

mdnhn (form G 29 j;pr.n.) d": RES 4176
/7.

mdqn (s.) Ja 2867/3.

mdron (form G 29 j;pr.n.) d": Ga 69/9.

mdrn (form F 3 f; 2nd pers.n.) Ja 2837.

mhy< (s.) CIH 439/2.

mhhb (form D 7;pers.n.) RaBY 2/1.

mhm (form D 7;pers.n.) Ja 2846 b.

mhm (form G 29 i;pers.n.) Ja 2848
n/1, 2, 3, v/1.

mhr< (s.) Ja 2860 L; b": Ja 2861/5,
2862/5.

mhr< (s.) "hw: GI 1636/7-8.

mh>om (pers.s.) l"hw: Ja 2856/3.

-mw (emph. particle) cf. b.

mwd (pers.s.) Ja 2848 d/1, L/1, n/1, 2,
3, x/3, z/3, ad/1, 2, aj/2, ak, ax/2.

mwfr (s.) pl.: "t: YM 1064/5.

mhgtu (form G 29 q;pr.n.) d": Ga 72/4.

mhlyt (s.) pl.: mhly in b": Ja 2855/6.

mhltu (form G 56 c;pr.n.) d": NaNAG
15/1, 2.

mhfd (s.) (Fakhry 27); "hmw: Ja 2868/
1, 2871/3; pl.: "t: Ja 2867/3.

mhsn (s.) Ja 2867/4.

mhr (s.) CIH 338/5; pl. mhpr: Ja 2867/
/6.

mhrb (pers.s.) pl. in d": Ga 67/1.

mhrbn (form G 29 j;pr.n.) Iryani 12/5.

mhrq (pers.s.) pl.: (Ga 73/4-5).

mhdu (form D 7;pr.n.) GI 1226/3; Ja
2871/4-5.

mhrcm (form G 29 i;pers.n.) CIH 105/1.

mw1 (s.) pl.: "t: Ja 2867/4.

mr (s.) pl.: ": Ja 2867/3.

mz (v.) cf. 4th form hmz.

makk (s.) pl.: "t: Fakhry 61/2.

mytcm (form G 29 i;pers.n.) Ja 2848
aj/1, 2.

mknt (s.) Ga 3/5.

mkrb (pers.s.) CIH 366 c, [d], (366
bis a); [Ga 85/2]; Ja (2835/1),
[2838, 2840/1], 2853/2.
(s.) l": Ga 3/5.

mkbb (form D 7; pr.n.) Ja 2848 av/1.

ml (s.) Ja 2867/6; b": DJE 17/4; pl.:
": CIH 104/7, 9; Ja 2839/[12],
14.

(v.) cf. 10th form stml.

mlk (s.) Ja 2848 ah/4; b": Ja 2848
w/3.

(pers.s.) Ga 3/5, 67/1; Iryani 13/
8; Ja 2828, [2839/19]; J. Mac-
sall 5/5, 6, 6/2, 3, 4, 9, 12,
15; "hmw: (Ga 67/5-6); dual:
"v: Ja 2839/18; Ga 71/2; pl.:
": Ja 2851/10.

mlk-l (form I 1 b;pers.n.) Ja 2848 e/1.

mlk-mn (form G 59;pers.n.) Ja 2848 z/2.

mlkn (form F 3 e;pers.n.) Iryani 16/2.

mlksmc (form G 59;pers.n.) Ja 2848 y/2,
3, 11, 12.

mlkchr (form G 59;pers.n.) Ja 2848 x/3.

mlqytt (form G 28 c; fem.pers.n.) (Ga
69/1-2).

mn (indef.adj.) "m in k": Ga 66/2.
pron.) Ja 2856/3; k": Ja
2856/2.

mng (s.) pl.: "t: Ja 2839/16.

mrhm (s.) pl.: "t: Fakhry 74/1.

mrkt (s.) Ga 3/5.

mr-cm (form D 7;pers.n.) Ja 2860 an.

mrstf (pers.s.) CIH 338/6.

mrgh (form D 7;div.) pl.: "t in "hmw:
Ja 2867/1.

mrql (s.) pl.: "t: Ja 2867/3-4.

ms-l (s.) DJE 17/4, 5; b": hw: Diaz 1/4;
(CIH 104/4-5, 105/2-3); (Ga 66/
1-2).

msbo (s.) Ja 2867/4.

mswr (s.) pl.: "t: Ja 2867/4.

mscd (form D 7;pers.n.) Ja 2849 a.

mscdkrb (form G 59;pers.n.) (CIH 658/
1); Ja 2839/8, 2848 at, 2861/1.

mschr (form D 7;pr.n.) CIH 658/1; Ja
2861/3, 2862/1, (2864/1), 2867/1, 2.

mschrn (form G 29 i;pers.n.) CIH 338/6.

mscn (s.) l": hw: Ga 3/5; pl.: msynt: Ja
2867/3.

msbtu (form G 29 q;pr.n.) Ja 2853/2.

msdq (s.) CIH 376/16-17; Ja 2855/12,
14, 14-15.

msybm (form G 47 a;pr.n.) CIH 376/9.

msct (s.) pl.: msc: CIH 376/4.

mqb (s.) s: Ja 2863/3.

- mqm (s.) b: Ja 2869/4, 2871/3; pl.: mqymt: Ja 2851/5, 2867/7.
- mqnc (s.) l: Fakhry 80-85 C.
- mqf (s.) Ja 2867/2.
- mqrsn (form G 29 i; pers.n.) Ja 2848 s.
- mqtwy (pers.n.) Ja 2860 a, an; RES 4420/2; pl.: mqtt: NANAG 15/1.
- mqtwy (form G 50 b; 2nd pers.n.) Ja 673/1.
- mrc (pers.s.) "hw: [Diaz 1/3-4]; (Ja 2869/4); J. Macsall 5/4, 5, 6/2, 2-3, 4, 9, 12, 15; (RES 4416/1); b"hw: Gl 1636/8-9; l"hw: Ga 70 B/2; l"smv: Ja 2863/4; dual: y in "hw: Ja 2839/17; pl.: z" in "hw: Ja 2851/9-10, 2871/5.
- mrcs (pers.s.) Iryani 13/8.
- mrcsm (form G 55 b; pers.n.) JaPRER, p. 45.
- mrbb (form D 7; pr.n.) Ja 2851/3.
- mrpbm (form G 29 i; pr.n.) d: (Ja 2841/1).
- mrmy (gent.) YM 1064/2.
- mrch (form F 3 a; pers.n.) (Ja 2860 af).
- mrted (pers.s.) Ja 2860 d, (s).
- mrtdu (form G 29 i; pers.n.) Ja 2839/18, RES 4420/3.
- msbmm (form G 29 i; pers.n.) Ja 2858/1.
- mswct (form G 29 o; pers.n.) Ja 2860 ae.
- mslyn (form G 29 j; pr.n.) d: Ga 69/4.
- msm (s.) pl.: t: Ja 2867/6; "hw: (CIH 104/13-14).
- msasa (form G 29 i; epith.) Ja 2867/2.
- msr (form A; pr.n.) CIH 376/9.
- mslyn (form G 51 f; pr.n.) d: Ga 69/4.
- mswd (s.) "hw: Ja 2852/2; pl.: t: Ja 2867/3.
- msnd (s.) [Ga 85/1].
- mtl (v.) cf. 4th form hmtl.
- n
- ln (?) Ja 2848 av/3.
- nadnns (form G 35 a; pers.n.) Fakhry 87/1, 7.
- nmw (form F 3 b; pers.n.) Ja 2844.
- nbht (form F 3 h; pers.n.) RES 5073.
- nbtyfc (form G 59; pers.n.) YM 1064/8.
- nbt (pers.part.) Ist 7630/1.
- ngd (s.) Iryani 12/5.
- nhn (dual ending) cf. sy.
- nw (pers.s.) Ja 2848 y/10.
- nwbosyn (form G 55 c; pers.n.) JaPRER, p. 49.
- nwp (form A; pers.n.) Ja 2842 d.
- nwrtn (form G 49 d; pr.n.) Ga 20/7-8.
- nwsa (form F 3 e; div.) (Ja 2858/1-2).
- nzptn (form G 56 d; pr.n.) d: Ja 2834/3.
- nhl (s.) Ja 2834/2, 3, 5; "hw: (Fakh-61/3).
- nhlm (form F 3 e; pr.n.) d: Ga 73/4.
- ntf (s.) Ja 2848 L/3.
(v.) cf. 4th form hntf.
- nyb (s.) Ja 2857/1.
- nkr (adj.) Ja 2855/11.
(v.) inf.: n: NANAG 15/5.
- nl (v.; nwl) passive voice: Ja 2860 as.
- nmr (form A; pers.n.) Ja 2860 d.
(s.) Ja 2862/5.
- nmrm (form F 3 e; pers.n.) Ja 2869/1.
- nswr (form E 5; div.) YM 1064/3.
pr.n.) Ja 2855/12.
- nsrm (form F 3 e; pr.n.) Ist 7630/1.
- ncm (form A; pers.n.) Ja 2860 ak.
(s.) pl.: t: CIH 104/10-11, 105/4; Ja (2839/16), 2855/3.
(v.) Ja 2867/10; y in "n: Ja 2867/10.

nmbri (form G 59; pers.n.) (Graf 11/1);
nfs (pers.s.) "h: Ja 2858/2; "s: Graf 6/3.
nfg (adj.) CIH 376/13; Ja 2855/8.
ngr (v.) passive voice: Ja 2860 c/2.
ngc (s.) CIH 104/14; Ja 2851/6.
 (v.) cf. 8th form ntdc.
ngfr (forma H 27; pr.n.) RES 4807.
nql (v.) RES 4635/4.
nr (v.; nwr) cf. 4th form hnr.
nsf (pr.n.) d": RES 3099 B.
nsd (v.) RES 4176/7.
nsdkrb (form G 59; pers.n.) Ja 2855/4, 17; NaNAG 15/1; l": Ja 2855/7.
nsqm (form F 3 e; pr.n.) Ja 2848 ar/4.
ntdc (v.; ngc) inf.: "n: Ja 2839/12, 15.

s

-s (Qat pers.pron.) cf. zns, mqh, nfs, csg, tkrb.
scl (s.) Ja 2855/5.
sclm (form F 3 e; pers.n.) Ja 2848 c.
sbo (form A; pr.n.) CIH 366 c, (d), (366 bis a); [Ga 71/2-3, 85/3]; Ja [2828], 2835/1, [2838, 2839/18, 19-20, 2840/1], 2848 L/4, w/2, y/10, 14, ad/1), 3, (ag/2), ah/2, ar/ [3], 7, ax/4; J. Macsāl 6/2, 3, 4, 9, 12, 15.
sbon (form F 3 f; pr.n.) Ja 2848 z/1, 2, 3, ab, ad/1, 2; d": Ja 2848 aa, af/3.
sbc (s.) RES 4176/7.
sbc (number) Ja 2848 ah/3.
sbr (form A; pr.n.) Ja 2839/2, (21); d": Fakhry 112-115; Ja 2839/2, 3, 22; RES 4420/3.
str (s.) pl.: z": Ja 2867/5-6.
 (v.) Ja 2848 L/2; pl.: "w: RES 4416/2.

stn (form F 3 f; proper.n.) Fakhry 61/1.
sydm (form F 3 e; pers.n.) Ja 2862/1.
syln (form F 3 f; pr.n.) Ja 2848 ak.
syrr (s.) dual: "nm in b": CIH 376/9.
skm (v.) Ja 2860 an.
smh (pers.n.) QI 1636/9-10.
smhkrb (form G 37; pers.n.) Ja 2848 ao/1.
smhcl (form G 37; pers.n.) CIH 366 c, [d], 366 bis a; Ga 85/1; Ja [2838], (2840/1), 2848 d/1, L/2, n/1, 2, 3, z/3, ad/1, 2, ah/4; RES 4411/2, 4635/5.
sm (s.) Ga 69/7.
 (Qat dual pers.pron.) cf. mrz.
smf (form G 59; pers.n.) Ja 2860 y.
smc (form A; pers.n.) Ja 2848 au.
smcy (form F 3 c; pr.n.) RES 4176/6.
snm (form F 3 e; pers.n.) Ja 2860 az.
snd (v.) "mw: CIH 104/10, 105/4; (Ja 2839/15).
sndcttr (form I 1 u; pers.n.) CIH 343/13.
sndsmm (form I 1 ab; pers.n.) Ja 2839/17.
sfpn (form F 3 e; pr.n.) QI 1642/2.
sqy (v.) Ja 2848 L/4, w/2, y/6, 9, ad/1, 3, ag/1, ah/2, ar/3, 7, ax/4; fem.: t in "n: Ja 2834/5.
sqny (v.) fem.: "t: (Graf 6/2).
sqnyt (s.) RES 2693/2.
st (number) [Ga 73/10]; Ja 2855/2.
stwk (v.; wkl) pl.: "w: Ja 2856/1.
sthr (v.; hr) inf.: "n: Ja 2856/1.
stml (v.; ml) CIH 104/7; Ja 2839/12; inf.: "n: [Ja 2839/14-15]; y in "n: CIH 104/9-10.
stclm (v.; clm) Ja 2855/8-9.

st (number) [Ga 69/9, 73/10].

c

cl (?) CIH 384 bis.

cbd (form A;pers.n.) Ja 2860 L.
(pers.s.) CIH 376/2, 6-7; Ja 2870
/2; RES 3099 C, 4411/1; hw: CIH
104/6, 8; Iryani 15/1; Ja 2839/
5, 10, [13-14], (2851/2), NaNAG
15/6.

cbr (s.) pl.: ti: CIH 376/7-8.

cbr (form A;pr.n.) Fakhry 61/3.

cd (prepos.) Graf 6/2; cf. also k.

cdwym (form G 51 d;pers.n.) Ja 2860 b.

cdy (prepos.) CIH 104/13; Ja 2848 ar/
4, 2861/4; RES 4176/7; cf. bm.

cdr (pers.s.; masc.) pl.: a in
a"lmw: Ja 2867/9.
fem.) pl.: Ga 69/8.

cdrsy (form G 55 a;pers.n.) JaPRER,
p. 49.

chd (v.) inf.: CIH 376/1; dual: y:
CIH 376/5; Ja 2855/5.

lchr (pers.n.) RES 3099 C.

chd (s.) Ja 2873.

chw (s.) hw: Ja 2834/4.

chwclly (form G 59;pers.n.) Ja 2870/2.

cydwdm (form I 1 h bis;pers.n.) (Ja
2860 aa)?

ckm (form A;pers.n.) Iryani 15/1.

ckr (v.) CIH 376/15; Ja 2855/10.

clb (s.) RES 4176/7.

cly (prepos.) Ja 2855/9; Lu 3/3; b:
CIH 376/12; Ja 2834/2, 2855/5;
NaNAG 15/5-6; hmy: CIH 376/13.

clyt (form F 3 h;div,epith.) Ja 2861
/3-4, 2862/4, 2867/2, 6.

clm (v.) dual: y: Ja 2855/8; cf. 5th
form tclm, and 10th form stclm.

cm (form A;div.) Ja 2867/7; wld: (Ja
2857/8).

cm (prepos.) cf. b.

cmomn (form I 2 e;pers.n.) Ja 2848 z/2,
2860 f.

cmomr (form I 2 e;pers.n.) Ja 2848 g/2,
L/1, r, u/1, 2.

cmbkr (form I 2 e;pers.n.) Ja 2843 a.

cmdn (form F 3 f;2nd pers.n.) Ja 2861/
1, 2862/2.

cmdhr (form I 2 e;pers.n.) J. Macsál
5/5.

cmwtr (form I 2 e;pers.n.) Ja 2848 d/1.

cmwyc (form I 4 q;pers.n.) Ja 2865 a/1.

cmwyc (form I 2 e;pers.n.) Ja 2848 e/2.

cmym (form G 47 a;pers.n.) Ja 2848
as/4.

cmkbn (form I 2 e;pers.n.) Ja 2848
aj/4.

cmkhl (form I 2 e;pers.n.) Ja 2848 t.

cmkrb (form I 2 e;pers.n.) Ja 2848
aj/3, ar/5, as/3, ax/1.

cmn (form A;pers.n.) Ja 2860 p 1.

cmnsa (form I 2 e;pr.n.) Ja 2866/2.

cmsmc (form I 2 e;pers.n.) Ja 2848 k/1,
v/1.

cmchr (form I 2 e;pers.n.) Ja 2848 u/2,
as/2, 4.

cmcly (form I 2 e;pers.n.) Graf 6/2.

cmšfy (form I 2 e;fem.pers.n.) Ja
2848 r.

cmšfq (form I 2 e;pers.n.) Ja 2848
ae/1, 2, ah/1, as/1, 3, ax/1; RES
4411/3; YM 1064/3.

cmratn (form G 56 d;pers.n.) CIH 376/1
-2, 6.

cnm (form A;pr.n.) Ja 2855/2.

cnm (form F 3 f;pers.n.) Ja 2855/17.
pr.n.) Diaz 1/1; Ja
2856/1.

csy (v.) RES 3950.

cfr (v.) 2nd form: Ja 2861/5, 2862/4-5.

cgm (form F 3 e; pr.n.) d": Ja 2872.

cq>sb (form G 59; pers.n.) Ja 2860 j 1.

cqb (pers.s.) pl.: t: Iryani 13/8.

cr (s.) CIH 105/2; Ja [2864/3], 2867/5, 8; hw (fem.): Ja 2861/4; b"hw (fem.): Ja 2867/2.

crgn (form F 3 f; pr.n.) Ja 2833.

crrn (form F 3 f; pr.n.) In 3/2.

crrt (form F 3 h; pers.n.) Ja 2848 av/2.

crš (s.) pl.: cryš: Ja 2867/4.

cšq (s.) pl.: t in a: Ja 2863/4.

cšr (number) Ga 69/9.

cšrt (s.) pl.: cšr: Fakhry 2.

...ctt (pers.n.) RĖS 4416/2.

cttr (div.) CIH 104/(2), 5-6, 8, 105/1; Ga 85/3; Ja 2839/24, 2848 L/2, 3, 4, w/2, y/5, 6, 8, 9, 11, 13, ab, ad/1, 3, [ag/1], ah/2, an/3, ar/2, 3, 6, 7, ax/3, 2851/8; 2867/6; Khalidy-Gondš 2/4; RĖS 4809, 4811 + 4808; b": CIH [104/15], 105/5, 366 c, (d), [366 bis a]; Fakhry 61/3; Ja 2839/22, [2840/1], (2841/2), 2850, 2852/2; l": Ja 2870/3. "symm: [CIH 366 c, d]; "šrqn: Ja 2851/7.

cttrm (div.) Ja 2860 d.

lctt (pers.n.) RĖS 4416/2.

ġ

ġylm (form F 3 e; pr.n.) G1 912.

ġym (form F 3 e; pers.n.) Ja 2860 ah.

ġlyt (s.) NaNAG 15/5.

ġll (v.) NaNAG 15/5.

ġfr (form A; pr.n.) Ja 2834/5.

ġfrm (form F 3 e; pers.n.) CIH 104/2.

f

f (conj.) l: Ja 2939/20; cf. also pw, hrg, byy.

f (initial of a pers.n.) Ja 2860 aj.

fdy (v.) hw: Ja 2848 L/3, y/8, 12, 13, ar/3, 6, ax/3; hw: Ja 2848 y/5; perf.: Ja 2855/4.

fynt (form F 3 h; pers.n.) RĖS 4411/1.

fyšn (form F 3 f; pr.n.) Fakhry 61/2.

fnwt (s.) Ja 2834/(4-5), 6.

fc1 (s.) Ja 2867/3.
(v.) cf. 4th form hfc1.

fcrm (form F 3 e; name) (Graf 9/2).

fdqm (form F 3 e; pr.n.) (Ja 2839/7).

fqd (v.) NaNAG 15/5.

frd (adj.) Fakhry 74/3.

frdm (form F 3 e; pr.n.) (d": Graf 11/2.

fryš (form E 6; pers.n.) Ja 2860 k.

frqtn (form G 56 d; pr.n.) [Ga 1226/5], Ja 2871/4.

frq (v.) 2nd form: y in hw: Ja 2870/4.

ftth (s.) Ja 2856/4.
(v.) cf. 4th form hftth.

g

gbh>mr (form G 59; pers.n.) Ja 2848 z/2.

gbh>mw (form G 49 c; pers.n.) RĖS 3099 A, (B).
pr.n.) Ja 2842 e/2.

gbhm (form F 3 e; pers.n.) Ja 2848 ad/1, 2.

gbh>cly (form G 59; pers.n.) Ja 2848 z/1.

gbhm (form G 59; pers.n.) Ja 2848 ak, aq, ar/1, 2, 5.

gd (s.) RĖS 4176/7.

gdq (adj.) CIH 104/12-13, 105/5; Ja 2839/16.

(adverb, adj.) Ga 66/6.

(v.) 2nd form: CIH 104/5, 8; Ja 2855/1.

sw (2nd pers.n.) Fakhry 80-85 D.
swb (s.) pl.: t: Ja 2867/3.
swcm (form F 3 e;pr.n.) CIH 343/13.
swr>yb (form G 59;pers.n.) Ja 2843 b.
shh (s.) Nanag 15/4.
syd (form A;pr.n.) J. Macsäl 5/12.
slm (s.) CIH (104/3-4), 105/2, 3; Ja 2839/4; pl.: ɔ: CIH 457/4.
scqn (form F 3 f;pers.n.) RES 4416/2.
sr (v.; srr) cf. 4th form hgr.
srwh (form E 5; pr.n.) CIH 384 bis; (Diaz 1/2); Ja [2854/1], 2855/2, 4, 11, 2856/1, 2.
srh (s.) pl.: t in hw: Fakhry 112-115.
srr (s.) d: RES 4176/7.
stt (form A;pers.n.) Ja 2860 ab.

q

qbo (v.) hw: RES 3099 A.
qbn (form F 3 f;pr.n.) CIH 104/3, 105/2.
qwrnhm (form G 54;pr.n.) CIH 439/2.

q

qbl (v.) cf. 4th form hqbl.
qbltn (form G 56 d;pr.n.) CIH 439/2.
qbn>mr (form G 59;pers.n.) Ja 2848 n/5.
qdm (adj.) Ja 2855/13, 2862/5.
 (pers.s.) pl.: Ga 69/8.
 (v.) of. 5th form lqdm.
qdmn (form F 3 e;pers.n.) Ja 2848 t.
qht (s.) b: DJE 17/5.
qwl (pers.s.) pl.: ɔ: Iryani 13/8; Ja 2861/2, 2862/3.
qwmn (form F 3 e;pers.n.) Ja 2848 aq.
qh (v.; qwh) cf. 4th form hqh.
qtb (form A;pers.n.) Ja 2852/1.

qtw (s.) bhw: Ja 2870/4-5.
qtn (adj.) Ja 2856/3.
qyh (adj.) RES 2693/3.
qyl (pers.s.) CIH 658/2; Ja 2864/1, 2867/1.
qyn (pers.s.) Ja 2855/2, 4, 11; pl.: ɔ: Ja (2854/1).
qyf (s.) Lul6+CIH 367/1.
ql (v.; qwl) y in n: Ja 2867/10.
qny (s.) Ja 2834/7.
 (v.) y in dnn: Ja 2867/10;
nhw: CIH 105/3; pl.: w in d: Ja 2867/9; cf. also 4th forms hqny, sqny.

qsd (pers.s.) pl.: RES 4176/7.
qcn (form A;pers.n.) Ja 2848 au.
qr? (s.) RES 4416/1.
qsb (v.) of. 4th form hqsb.
qsms (form G 55;pers.n.) JaPRER, p. 49.

r

rl (?) Ja 2848 av/3.
ro (deitic part.) CIH 376/10.
ros (s.) b: Ja 2848 av/2; db: Fakhry 2.
rbm (form F 3 e;pers.n.) Ja 2863/1.
rby (v.) (Ja 2834/6).
rbm (pers.n.) [Fakhry 80-85 A].
rbns (form G 59;pers.n.) Fakhry 87/3-4.
rb (form A;div.) hw: Ja 2851/9.
rbm (form F 3 e;pers.n.) RaBY 1.
rbmsm (form I 1 ab;pers.n.) CIH 104/1, 6, 8-9.
rd (s.) Ja 2852/3, 2871/5; b: Ga 69/6-7.
rdm (form F 3 f;pr.n.) CIH 658/2; Ja 2861/2, 2862/3, 2864/2, 2867/1, 7.

rdcn (form F 3 f;pr.n.) Ja 2848 r.

rdmnn (form G 54 e;div.) Ga 69/7.

rydn (form F 3 f;pr.n.) d": (Ga 71/3),
Ja 2839/[19], (20); J. Macsál 6/
2, 3, 4, 9, 12, 15.

rym (v.) inf.: n": Ja 2851/2.

rymn (form F 3 e;pr.n.) Ja 2871/4.

rymn (form F 3 f;pr.n.) Ja 2848 ar/1,
2869/2.

rkbm (form F 3 e;pers.n.) Ja 2860 z.

rnyn (form F 3 f;pers.n.) Ja 2857/1.

rm (form A;pr.n.) Ja 2834/6.

rmc (form A;pers.n.) Ja 2860 h.

rnbn (form G 56 d;pers.n.) Ja 2861/5.

rmma (form F 3 e;pers.n.) Mā 1/1.

rcb (v.) Ja 2865 b/3.

rcym (form F 3 f;pers.n.) Ja 2860 s.

rfenthw (form G 59 g;fem.pers.n.) Ir-
yani 34/4.

rfdn (form F 3 f;pr.n.) d": Ja 2855/
13-14.

rfpm (pr.n.) Ja 2848 av/2.

rqfm (form F 3 e;pr.n.) (Graf 6/3).

rdw (s.) [Ja 2839/16].

rsu (pers.s.) Ga 66/4.
(v.) CIH 384 bis; Ja 2848 L/2,n/2,
y/8, 11, 13, ad/3, an/3,ar/2,
6, ax/2-3; YM 1064/4; pl.:
"w": Ja 2848 y/5.

rsut (s.) Ja 2848 ad/3; "hw":Ja 2848
ab; b"hw": Ja 2848 L/4-5, w/3, ad/
2, ah/3-4, ar/3; b"hmvy": Ja 2848
y/13; pl.: "hmvy": Ja 2848 y/13;
"hw": Ja 2848 ad/3.

rsh (form A;pers.n.) Ja 2860 x.

rt (s.) b": Gl 1573/2.

rtd (v.) Ja 2867/8;cf. 4th form hrtd.

š

š (initial of a pers.n.) Ja 2860 v.

šm (pers.s.) Ja 2856/3.

(v.) y" in d": Ja 2856/2; pl.: "w":
Fakhry 112-115.

šwt (form F 3 h;pr.n.) Iryani 13/8.

šbmhmw (form G 49 c;pers.n.) Ja 2858/1.

šbc (s.) Ja 2848 ax/4.

(v.) cf. 4th form hšbc.

šbcn (form F 3 f;pr.n.) Ga 69/6; d":
Graf 6/2.

šhrclly (form 59;pers.n.) Ja 2855/15-16.
pr.n.) d": Ja 2851/4.

šwfpym (form G 59;fem.pers.n.) Lu 3/1-2.

šprmm (form G 52 a;pr.n.) Ja 2861/4,
[2864/3], 2867/2, 5, 8.

šym (pers.s.) CIH 366 c, [d], 366 bis
a; "hmw": Ja 2871/3.

šyma (form F 3 e;div.epith.) Ja 2851
/8;cf. also cttr.

šlwly (form G 59;pers.n.) Ja 2848 aw.

šlym (form E 6;pers.n.) Ja 2833.

šlt (number) Fakhry 2.
(ordin.number) Ja 2848 ad/3.

šltt (number) CIH 366 (c), d.

šm (v.; šym) cf. 5th form tšm.

šms (form A;div.) "hw": Ja 2861/3,2862
/4; "hmw": Ja 2851/8.

šmsy (form F 3 c;pers.n.) Ja 2860 as.

šmsm (form F 3 e;div.) DJE 17/5; Ja
2867/2, 6, 8.

šmr (form A;pers.n.) J. Macsál 6/3.

šmt (v.) 2nd form: y" in "nn": (Ja
2839/20).

šm (pers.s.) [CIH 104/15],Ja 2851/6.

šcb (pers.s.) [Diaz 1/1]; Ja 2856/1;
"hmw": Ja 2867/7; [m]: Ja 2856/2;
pl.: š": Ja 2867/10; "hmw": Ja 2867
/7-8, 10.

šgb (form A;pers.n.) Ja 2860 ag.

šfnnsr (form G 59; fem. pers. n.) Irya-
ni 34/1, 3.

šfnsr (form G 59; pers. n.) MI 1/5(?).

šfnq (form D 8; pr. n.) NaNAG 18/1.

šfnqyn (form G 59; fem. pers. n.) NaNN
22/4-5.

šforn (form G 59; fem. pers. n.) CIH
389/2.

šfsy (form D 8; pers. n.) Ja 402/1.

šfq (form A; pr. n.) Ja 2848 ac, 2860 i.

šsy (s.) [CIH 104/15].

šsq (adj.) Ja 2855/8.

šqr (s.) Ja 2848 c.

šqr (v.) Fakhry 61/2; cf. 4th form
hšqr.

šrbh (form D 8; pers. n.) Ja 2108/2.

šrbhl (form I 41; pers. n.) Fakhry
74/5; Ja 555/1.

šrbay (form G 55 a; pers. n.) Ja PR 2,
p. 45.

šrbtt (form I 1 x; pers. n.) (Ja 2832
/1).

šrshmw (form G 49 c; pers. n.) Ja 2848
aa, af/2, am/2, an/2, ao/2,
ap/3, at.

šrshmw (pr. n.) Ja 2839/9.

šrc (v.) pl.: "w: Fakhry 74/2; d":
Fakhry 74/2.

šrc (s.) Fakhry 80-85 C; pl.: šrc:
Fakhry 80-85 B, D.

šrqn (form F 3 f; div. epith.) CIH
[104/15], 105/5; Ja (2839/24),
2867/6-7, 2870/3; cf. also cttr.

šsgm (form D 8; pr. n.) CIH 102/2.

š

šcdm (form G 54 d; pr. n.) Ja 2848 z/1.

šwm (form A; pers. n.) Ja 2842 a.

špr (s.) (Ga 70 A).

šhl (adj.) CIH 376/13.

(v.) dual: "y: CIH 376/1.

šn (v.) RES 4176/6.

šr (s.) pl.: "t: Ja 2867/4; "hw: (Ja
2864/3-4).

šrk (form F 3 e; pr. n.) Ja 2865 c/2.

t

t,. (?) Ja 2848 av/3.

...t (pers. n.) RES 4809.

(s.) Fakhry 80-85 B, C; Ja 2869/
2, 3.

taw (v.; awy) fem.: "t: Bellerby-
2 m B/1.

tazl (form D 9; epith.) Ja 2867/5.

tblb (form D 9; div.) CIH 338/6; DJE 17
/4; Ja 2871/3-4; RES 4176/7.

.? tb (2nd pers. n.) Ga 73/2-3.

tbckrb (form G 59; pers. n.) Ja 2855/16
-17, 2871/1.

thmn (form F 3 e; pr. n.) b": Ja 2861/
5, 2862/5.

twsy (v.; wsy) pl.: "w: Ja 2855/12.

twtb (s.) Ja 2867/4.

thgrt (s.) pl.: thgr: Ja 2869/3.

thly (form G 73; fem. pers. n.) CIH 568
/1.

thycz (form G 73; fem. pers. n.) CIH 581
/1, etc.

thrg (s.) Ja 2867/6.

tkrb (v.; krb) "s: (Ja 2357/3-4).

tnbt (s.) "hw: Fakhry 74/1-2.

tnkr (s.) NaNAG 15/5.

tblm (v.; clm) CIH 376/16; Ja 2855/6,
15; pl.: "w: GI 1573/2.

tfr (s.) l": RES 4176/7.

tqdm (v.; qdm) CIH 439/2; pl.: "w: Ja
2863/2.

trp (s.) b": Ga 85/4.

trh (v.) cf. 4the form htrh.

tšm (v.; šm) CIH 338/6.

t

-t (ḥaqr fem.pers.pron.) cf. mdlw.

torn (form F 3 f;pers.n.) [Ga 71/2].

tbtn (form G 56;pr.n.) d": Ga 75/4.

thwn (form F 3 f;div.epith.)cf. lmqh.

twbnm (form G 59;pers.n.) TC 1873.

twby (form G 55 a;pers.n.)Ja 948/1-2.

twr (s.) Ja 2856/2.

twrm (form F 3 e;pers.n.) Ja 2860 a.

tyln (form F 3 f;pr.n.) RES 4416/2.

tkm (adj.) fem.: t: Ja [2839/7],
2855/14.

(s.) pl.: t in b^{hw}:Ja 2848 L/3.

tltt (number) Ja 2869/2.

tmwt (number) d1":J. Macsai 5/12.

tmny (number) d1": (Ga 73/10).

tmnt (number)(CIH 457/4);Ja 2839/6.

tmr(s.) Ja 2860 L; pl.:ṣ": CIH 104/
12, 105/5.

tmt (form F 3 h;pr.n.) RES 4176/7.

tny (ordin.number) Ja 2848 an/4.

tnyt (fem.ordin.number) Ja 2848 n/2.

tnt (fem.ordin.number) Ja 2861/5.

t-clm (form F 3 e;pers.n.)Ja 2848 z/1.

tr (form A;div.) Diaz 1/3, [4].

...tt (pers.n.?) RES 4416/1.

tty (number) Fakhry 74/2.

Saf.

ṣrṣ (form D 1;pers.n.) LP 921.

A d d i t i o n s .

P. 7, add at the end of l. 3: "I suggest restoring the second group name as d[zbm]r (cf. CIH 541/9) in spite of Fakhry 75 (MaN 21)/2: bn/hbtlm/ wzbmr; the use of d before the second name is normal."

P. 28, add below l.9: "Iryani 9 does not have [b]nw/dmhltn; the name of whbwm is found also in l. 7, 17 and 28-29."

P. 28, add at the end of l. 21: "p. 288)."

P. 180, add at the end of l. 21: "tnbh is also found in the Qat graffiti from the country of Mukérās."

P. 195 B, add below l. 7: "Gl 724: RES 4811.
Gl 725: RES 4812."

P. 195 B, add above l. 25 (from bottom): "Gl 1364 (:GrR 42)/4, p. 119."

P. 199 B, add below l. 3: "Sharaft fig. 152: RES 3913.

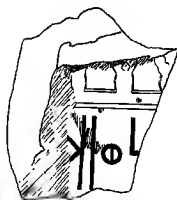
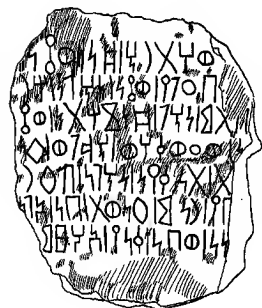
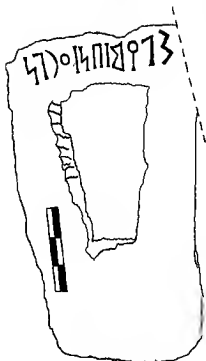
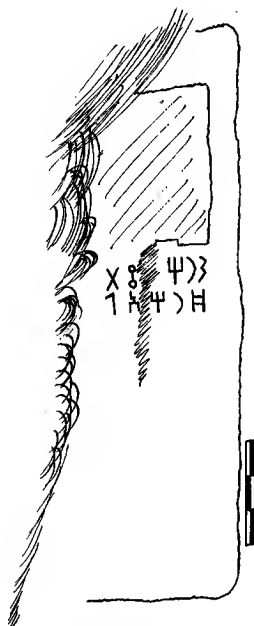
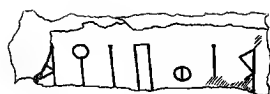
P. 199 B, add above l. 16 (from bottom): "G 50 b: qtlwn: mqtwn."

For the record, note that CIH 338 is GrR 6 a;
RES 2693 is Sharaft 40;
RES 2729 is Fakhry 21; and
RES 3958 is AM 60.520.

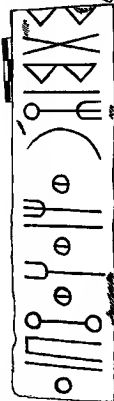
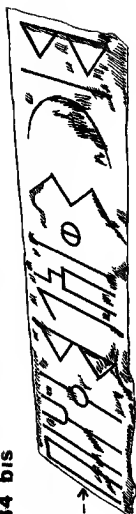
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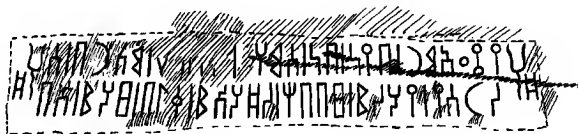
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CIH 384 bis

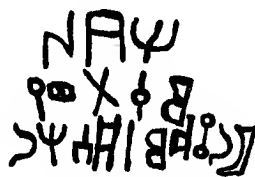


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RÉS 4420



RÉS

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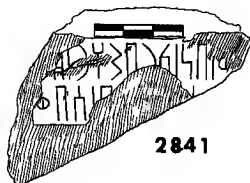
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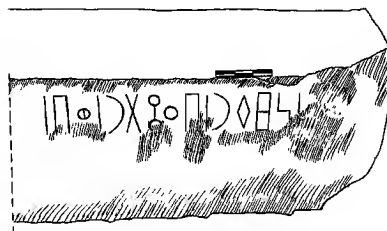
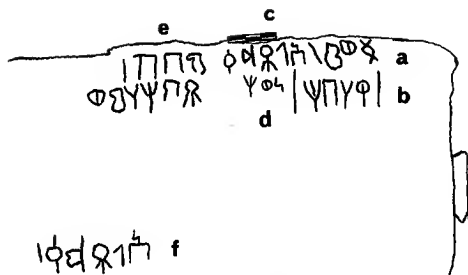
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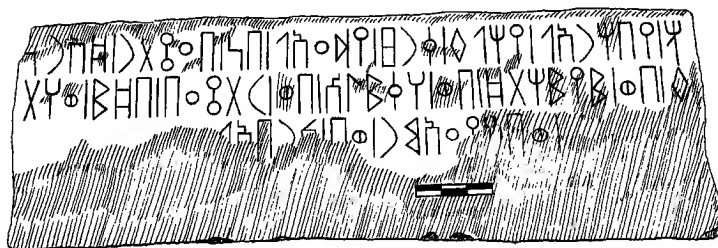
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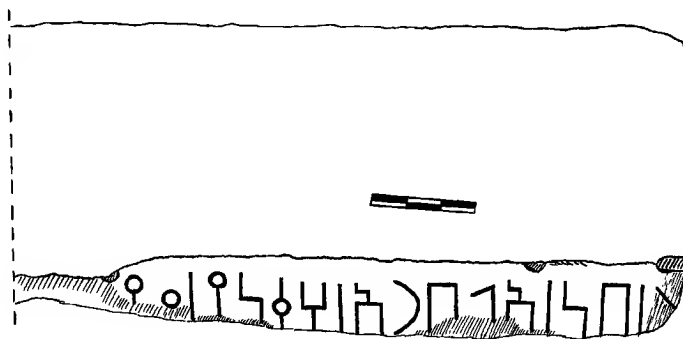


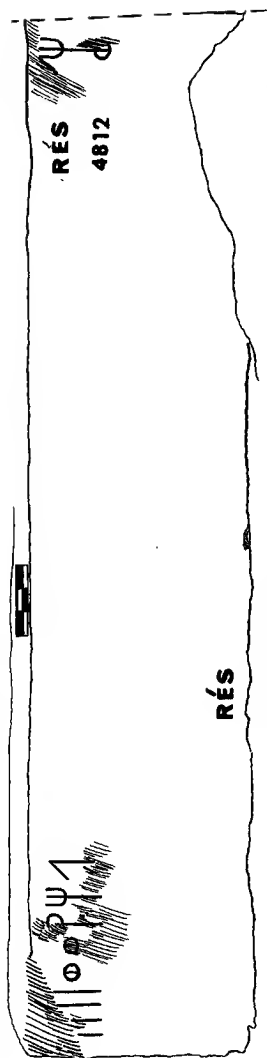
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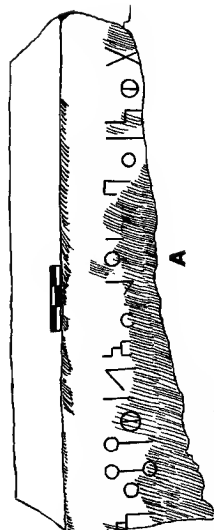
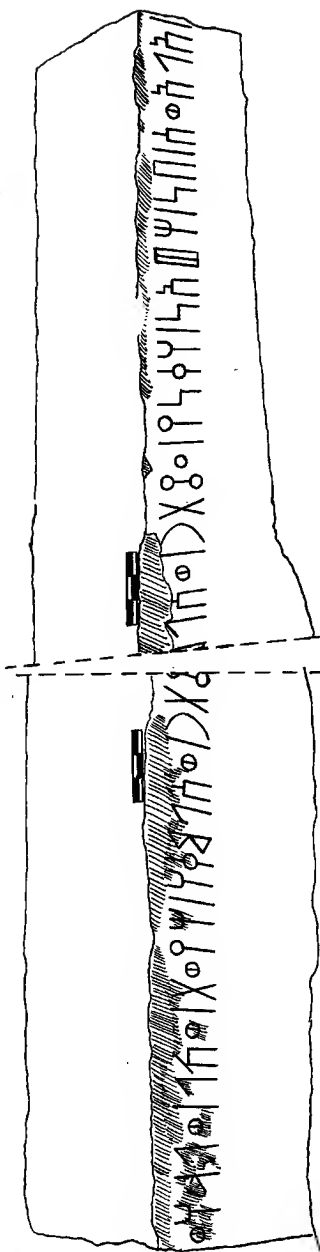
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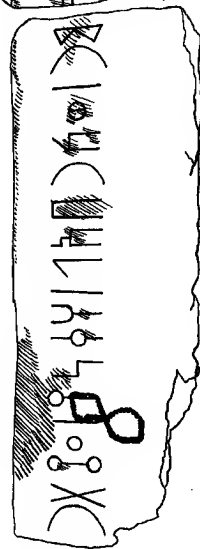
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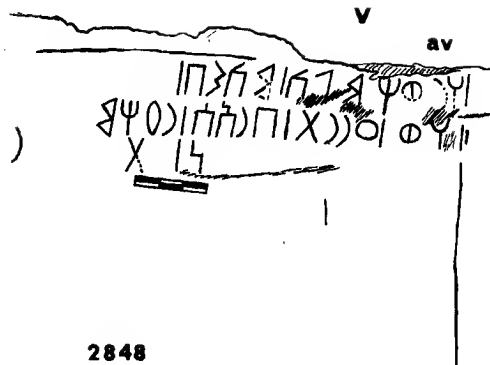
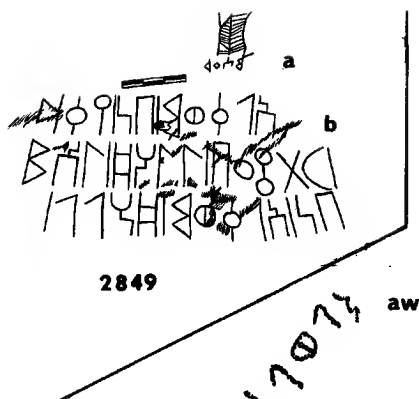
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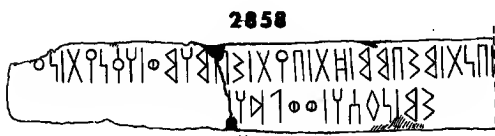
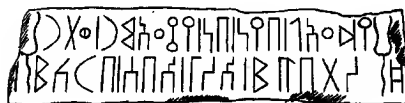
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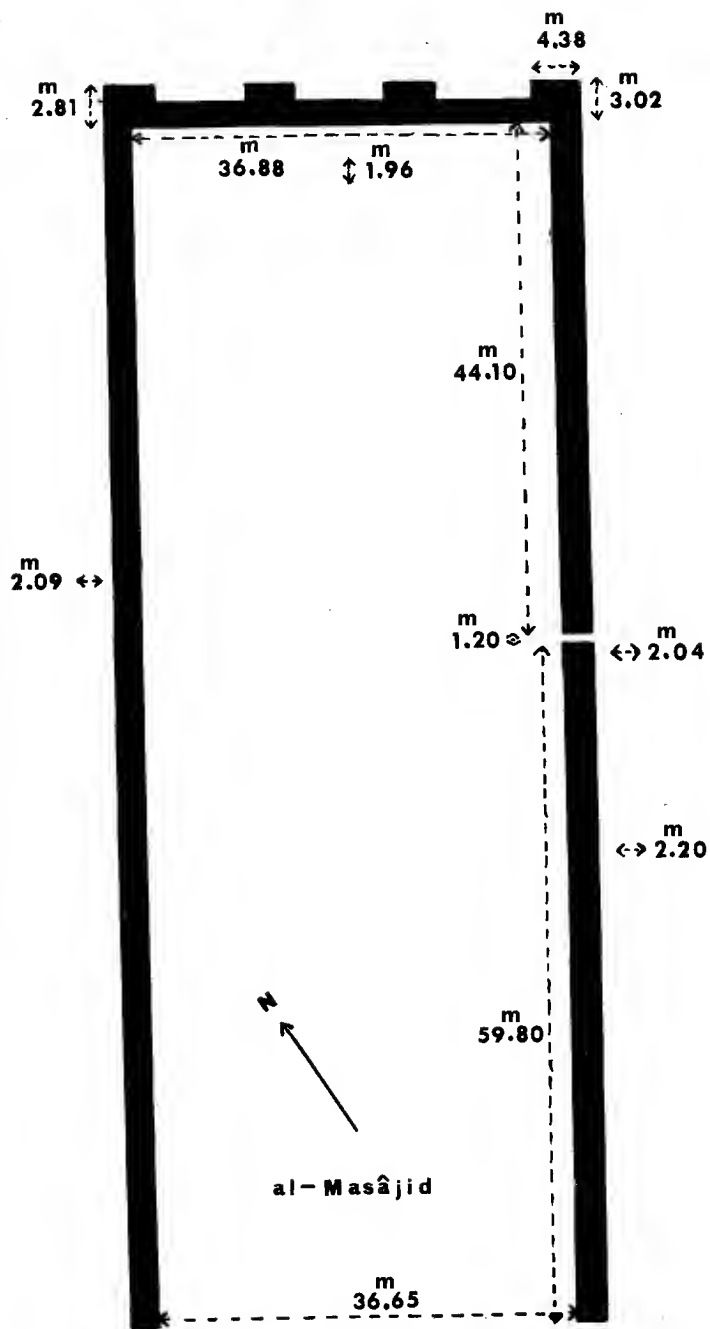
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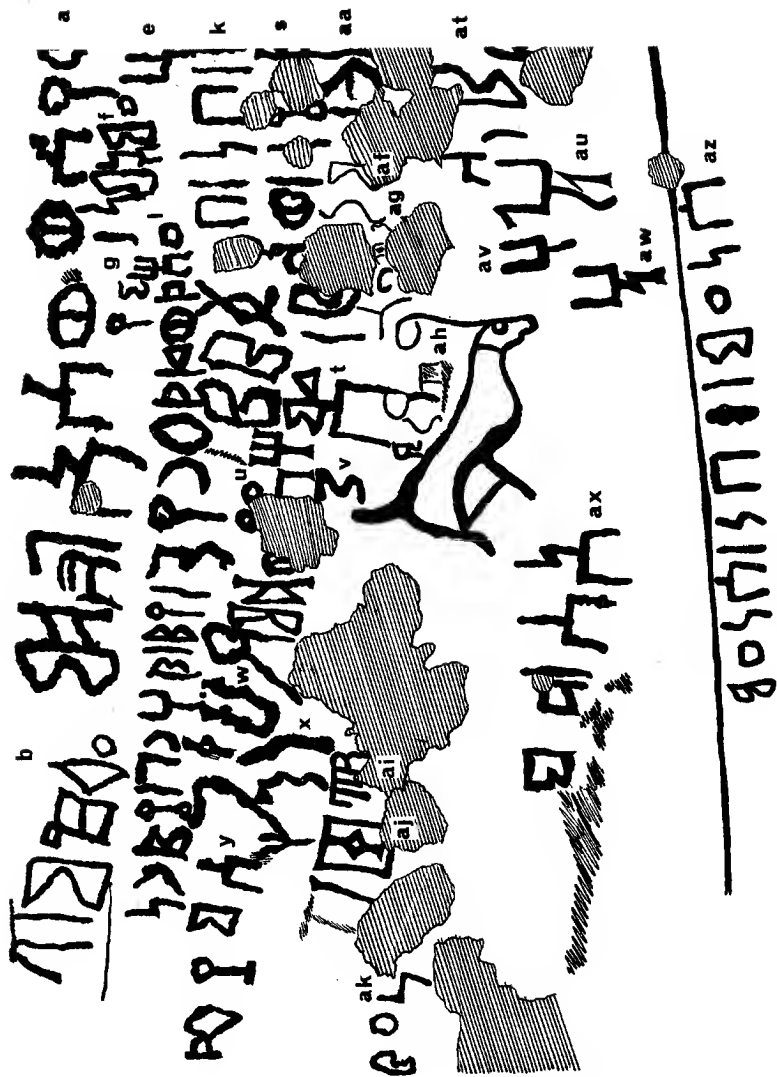
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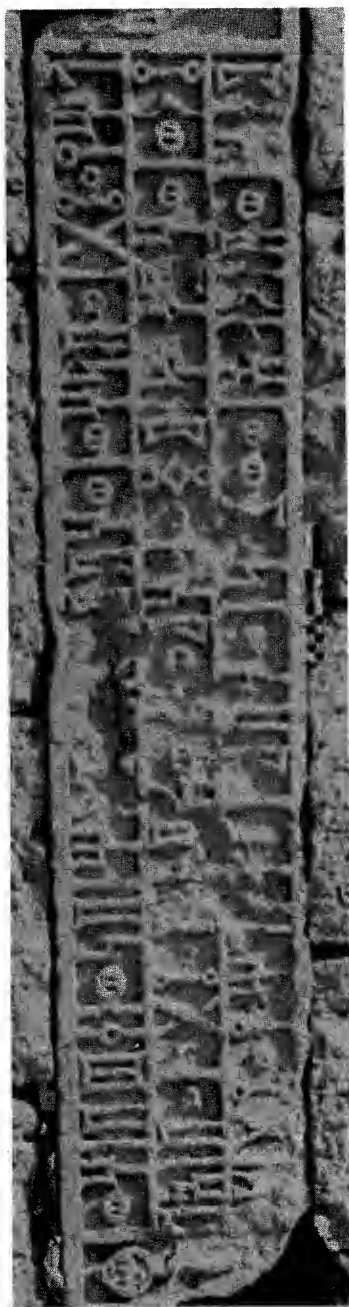




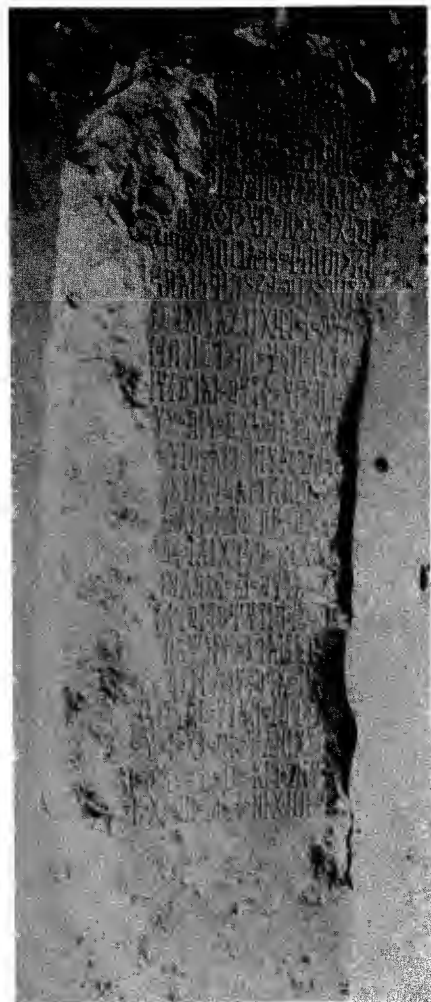
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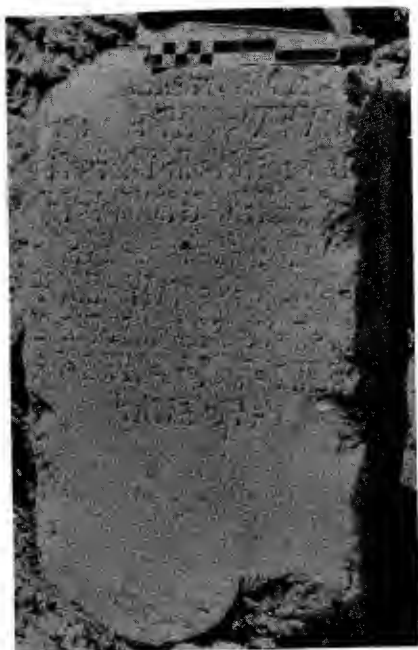
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